



# ATTAR

Amir-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ

## The Life and the Journey

A brief Biography



مكتبة المدينة

# INTRODUCTION TO AMĪR-E-AĦL-E-SUNNAT



## Attar

### The Life and the Journey

A Brief Biography of AmĪr-e-AĦl-e-Sunnat

A Presentation of Majlis Al-Madina-tul-‘Ilmiyah  
Rendered into English by Majlis-e-Tarājim (Dawat-e-Islami)

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## **Attar – the life & the Journey**

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### **Maktaba-tul-Madīnah**

**UK:** 80-82 Bordesley Green Road, Birmingham, B9 4TA.

Contact #: +121-773-8646

Email: uk@dawateislami.net

**USA:** Faizān-e-Madīnah, P. O. Box 36216, Houston, Tx 77274.

Contact #: +713-459-1581, 832-618-5101

**INDIA:** 19/20 Muḥammad Ali Road, Opposite Mandvi Post Office Mumbai - 400 003.

Contact #: +91-022-23454429

**BANGLADESH:** K.M Bhovan, 1<sup>st</sup> Floor, 11, Andar Killa Chittagong.

**HONG KONG:** Faizān-e-Madīnah, M/F-75, Ho Pui Street, Tsuen Wan N.T.

Contact #: +85-98750884 – 31451557

**SOUTH AFRICA:** 61A, Mint Road, Fordsburg, Johannesburg.

**KENYA:** Kanzul-Emaan, Near Al-Fārūq Hospital, Tonoka Area Mvita, Mombasa.

Contact #: +254-721-521916

**TORONTO CANADA:** 1060 Britannia Road Unit 20, 21 Mississauga ONT Canada.

Contact #: +141-664-82261

# Du'a for Reading the Book

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Read the following Du'a (supplication) before studying a religious book or Islamic lesson, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, you will remember whatever you study.

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

**Yâ Allah عَزَّوَجَلَّ! Open the portal of knowledge and wisdom for us, and have mercy on us! O the one who is the most honourable and glorious!**

*(Al-Mustaṭraf, vol.1, pp.40, Dar-ul-Fikr, Beirut)*

**Note:** Recite Durūd Sharīf once before and after the Du'a.

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# Transliteration Chart

ء	A/a	ڑ	Řř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v, W/w
ت	T/t	ش	Sh/sh		
ٹ	Ĥ/ĥ	ص	Ş/ş	ة/ه/ھ	Ĥ/ĥ
ث	Š/š	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Z/z	اَ	A/a
ح	H/h	ع	‘	اُ	U/u
خ	Kh/kh	غ	Gh/gh	اِ	I/i
د	D/d	ف	F/f	وَدَّہ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	یَدَّہ	Ī/ī
ذ	Ẓ/ẓ	ک	K/k	اَدَّہ	Ā/ā

## Translators' Notes

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**D**awat-e-Islami's Majlis-e-Tarājim, a department responsible for reproducing works of eminent Muslim authors into various languages of the world, is presenting a brief look at the life of Shaykh, the Spiritual Guide, Amīr-e-Ahl-e-Sunnat, the Honourable, Ḥaḍrat 'Allāmah Maulānā Abu Bilāl Muḥammad Ilyās 'Aṭṭār Qādirī Razavī دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ. This brief biography highlights the life and works of an exemplary spiritual guide, and a phenomenal leader. One who has moved and motivated the hearts and minds of millions of people towards righteousness and virtuous deeds; instilled in them a motivation to "reform themselves and the people of the entire world", while reviving their connection with Allāh عَزَّوَجَلَّ, His Beloved Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and His Saints رَحِمَهُمُ اللَّهُ تَعَالَى. He has proven to be a great leader and motivator, a poet and a writer and above all a dedicated devotee of the Last and Final Prophet, Prophet Muḥammad صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Some call him the Founder of Dawat-e-Islami, others refer to him as "Bāpā" [meaning father i.e. spiritual father] and yet others call him Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ [the Leader of Ahl-e-Sunnat].

This brief biography was authored by the scholars of "Majlis Al-Madīna-tul-'Ilmīyah" [Department of Scholarly Writings]. Later, our Majlis-e-Tarājim [Translation Department] undertook the task of translating.

Although any translation is inevitably a form of interpretation, we have tried our best to convey the thoughts of the authors in its true form, using a choice of words which keeps the interest of the reader and also helps drive the point home. We have tried to

maintain the originality of the literature by using Islamic terms as is and terms that are commonly used in the Environment of Dawat-e-Islami together with their translations in square brackets. Sometimes we also utilize the square brackets to enhance the meaning of a phrase or to add helpful insight which might assist in clarifying the concept to a non-Urdu speaker/reader.

Furthermore, we have developed a transliteration chart to represent some of the Arabic and Urdu words in Latin.

For the citations of the various sources, we have used the APA citation style, though we have suppressed the name of the author and have used the title of the book instead. The "pp." in the citation stands for the page number, "vol." is volume. The Bibliography at the end of the page is in Chicago style as the APA suppresses the full names to just initials.

By the Grace of Allāh Almighty عَزَّوَجَلَّ and by the favour of His Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and the spiritual support of our great Shaykh, founder of Dawat-e-Islami, Ḥaḍrat 'Allāmaḥ Maulānā Muḥammad Ilyās 'Aṭṭār Qādirī دَاعِيَتُ بَرَكَاتُهُ الْعَالِيَةِ the translation Majlis has translated this book in English. If you find any shortcoming in this work, it may be a manifestation on part of the Translation Majlis and not the author of the original work. Therefore, if you discover any mistake or shortcoming in this book kindly notify us in writing at the following postal or email address.

**Majlis-e-Tarājim (Translation Department)**  
International Madanī Markaz, Faizān-e-Madīnaḥ  
Muḥallaḥ Saudāgrān, Old Sabzī Mandī,  
Bāb-ul-Madīnaḥ, Karachi, Pakistan  
Phone: +92-21-3492-1389, 90, 91  
Email: translation@dawateislami.net

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

## Reading Intentions

Holy saying of the Noble Prophet ﷺ.

نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ

“Muslim’s intention is better than his deed.”

(*Mu’jam Kabīr*, pp. 185, Ḥadīṣ 5492, vol.6)

Remember the following Madanī Pearls:

1. Without good intention, one does not get any reward for his righteous deeds.
2. The more righteous intentions, the greater the reward.

### Fifteen Intentions for Reading this Book

1. To please Allāh ﷻ, I will read this book from beginning to the end,
2. To the best of my ability I will try to read it while in a state of purity and ablution [Wuḍū].
3. I will read it facing the Qiblaḥ.
4. I will look at the Qurānic verses and
5. Aḥadīṣ

6. Wherever I read the exalted name of Allāh I will recite **عَزَّوَجَلَّ** and
7. Wherever I read the Blessed name of the beloved and blessed Prophet **صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم** I will recite **صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم**.
8. I will try to follow the footstep of Shaykh-e-Ṭarīqat, Amīr-e-Ahl-e-Sunnat, the Founder of Dawat-e-Islami, Ḥaḍrat ‘Allāmah Maulānā Muḥammad Ilyās ‘Aṭṭār Qādirī Raḍavī **دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةِ**.
9. I will tell others the anecdotes I read in this book and reap blessings of memorising about the pious, as narrated in the Ḥaḍīṣ:

**عِنْدَ ذِكْرِ الصَّالِحِينَ تَنْزِلُ الرَّحْمَةُ**

“Blessings descend during the talks of righteous individuals [Ṣāliḥīn].”

*(Ḥilyat-ul-Awliyā, pp. 335, Ḥadis 10750, Vol. 7)*

10. (On my personal copy) As needed I will underline phrases, to highlight important information.
11. (On my personal copy) I will write down important points to remember, from this book.
12. I will try to persuade others to read this book as well.
13. With the intention of acting upon this Ḥaḍīṣ:

**تَهَادَوْا تَحَابُّوْا**

Translation: “Give each other gifts, it will increase the love amongst you.”

*(Muaṭṭā Imām Mālik, pp. 407, Ḥaḍīṣ 1731, vol.2)*

I shall buy this book (at least 12 or whatever number I can afford) and pass out as a gift to others.

14. I will do Līṣāl-e-Šawāb of reading this book to the entire Ummaḥ.
15. If I spot any mistake, which is not in accordance with the Islamic laws [Sharīʿah], I will inform the publisher [in writing].

الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ ط وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِينَ ط  
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ط بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط

## Al-Madīna-tul-‘Ilmīyah An Introduction

**By:** Shaykh-e-Tarīqat, Amīr-e-Aḥl-e-Sunnat, the Founder of  
Da‘wat-e-Islāmī, Ḥaḍrat, ‘Allāmah Maulānā Abu Bilāl Muḥammad Ilyās  
‘Aṭṭār Qādirī Razavī Ziyāe دامت برکاتہم العالیہ.

Praise be to Allāh عَزَّوَجَلَّ for His Favours and with the blessings of the Exalted Prophet صَلَّى اللّٰهُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, Dawat-e-Islami, the Worldwide, Non-Political Movement of Qurān & Sunnah is determined to spread righteousness, to revive the Sunnah and to spread Islamic knowledge throughout the world. To achieve all these momentous tasks, in an effective and pleasant manner, several departments have been established, Majlis Al-Madīna-tul-‘Ilmīyah being one of them. It is comprised of noble Muftīs [Masters of Islamic Jurisprudence] and scholars of Dawat-e-Islami, May Allāh Almighty عَزَّوَجَلَّ increase them in numbers. This department has undertaken the burden of scholarly research and publication. It has six departments that work under its banner:

1. Department of Books of ‘Alā-Ḥaḍrat Imām Aḥmad Razā Khān علیہ الرحمۃ.
2. Department of Curriculum Books.
3. Department of Self Rectification Books.
4. Department of Research.

5. Department of Referencing and Documentation [Takhrij], and
6. Department of Translation.

The first and foremost priority of Al-Madīna-tul-'Ilmiyāh is to publish the great works of the Honourable Imām of Ahl-us-Sunnah, Reviver of the Muslim Ummah [nation], Reviver of the Sunnah, Destroyer of evil innovations [Bid'ah], Scholar of Sacred Law, Guide of Spirituality, Fountain of Blessing, Al-Hāj, Al-Hāfiz, Al-Qārī, Ash-Shāh, Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ in an easy and comprehensible manner [for the masses]. All Islamic brothers and sisters should assist in this scholarly endeavour, in any way possible. They should read the books, released by this Majlis, and persuade others to do the same.

May Allāh عَزَّوَجَلَّ Grant prosperity to all the departments (Majālis) of Dawat-e-Islami, including the Majlis Al-Madīna-tul-'Ilmiyāh. May Allāh عَزَّوَجَلَّ enhance all our good deeds with sincerity of intent and make our virtues a source of goodness for this world and the hereafter. May Allāh عَزَّوَجَلَّ grant us a death of martyrdom beneath the sacred Green Dome [in Madīnah]. May we be buried in Jannat-ul-Baqī'i [the blessed graveyard in Madīnah] and be granted an abode in Jannat-ul-Firdaus [the highest level in Paradise].

أَمِينَ بِجَاوِزِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



[Signature of Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ]

Ramaḍān-ul-Mubārak, 1425 A.H.



## Preface

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ آمَنَّا بَعْدَ

Allāh عَزَّوَجَلَّ Says in Sūrah Āl-e-‘Imrān:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ  
الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ۝

**“And let there be such a group among you, that they may call towards goodness and command what is just and forbid evil. And the very same attained to their goals.”**

(Sūrah: Āl-e-‘Imrān, Juz. 4, Āyah. 104) (Kanzul Īmān (Treasure of Faith) [Translation of Quran])

By the Grace of Allāh عَزَّوَجَلَّ, in this era of evils, Dawat-e-Islami is aspiring to fulfil this noble responsibility of “enjoining towards righteousness and forbidding evil,” as mentioned in the Qurānic verse above. This organization was founded in 1981, in Karachi, Pakistan, by the Honourable Shaykh, A Spiritual Guide, Amīr-e-Ahl-e-Sunnat, Haḍrat, ‘Allāmah, Maulānā Abu Bilāl Muḥammad Ilyās ‘Aṭṭār Qādirī Razavī دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ. With the Grace of the Noble Prophet ﷺ, blessings of the Ṣaḥābah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ, affiliations of the Pious Saints [Auliya] رَحِمَهُمُ اللَّهُ تَعَالَى the affection of the noble Islamic Scholars and Spiritual Leaders [Shuyūkh] دَامَتْ قُبُورُهُمْ and the unmitigated endeavours of Amīr-e-Ahl-e-Sunnat, the message of Dawat-e-Islami has already reached in more than 70 countries so far and its voyage of success is still in progress. اَلْحَمْدُ لِلّٰهِ عَلَى اِحْسَانِهِ [Praise be to Allāh عَزَّوَجَلَّ for His عَزَّوَجَلَّ Favour]

People around the world have acknowledged the noble contributions of Amīr-e-Aḥl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ**. Due to his earnest struggle, many Muslims, especially youngsters and teenagers, have repented from their sins and are treading on the path of righteousness. He constantly advises Muslims to rectify themselves through his writings and his sermons. His great book *Faizān-e-Sunnat* [Blessings of the Sunnah] Vol. 1 is worth reading. Furthermore, he has also written books & booklets on various subjects. **اَللّٰهُمَّ زِدْ فَزْدُ** [May Allāh **عَزَّوَجَلَّ** increase them even more]. His personality reminds us of our Pious Predecessors **رَحِمَهُمُ اللّٰهُ تَعَالٰی**. His character encompasses several exemplary traits: His Fear of Allāh **عَزَّوَجَلَّ**; love for the Prophet of mankind, the peace of our heart and mind, the most generous and kind **صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم**; his passion to follow the Sunnah; and his zeal to revive the Sunnah; his piety; his kindness and affection; his patience and gratitude; his humility and modesty; his simplicity; his sincerity; his overall virtuous character; his enthusiasm for the dispersion of religious knowledge; and his benefaction of Muslims.

Anecdotes from the marvellous lives of the righteous individuals **رَحِمَهُمُ اللّٰهُ تَعَالٰی** rejuvenate the heart, inspirit the soul, and purify the mind and body. In light of the above and a yearning to do good for the Ummaḥ, Al-Madīna-tul-ʿIlmīyah has endeavoured to publish this brief biography of Amīr-e-Aḥl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** entitled **‘Introduction to Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ’** which is in your hands. A laborious effort has been made to gather information about him from the most credible and authentic sources. Furthermore, the translations of the verses of the Qurān has been taken from [the English translation of] “Kanz-ul-Imān,” the renowned Urdu translation of Qurān, by the Reviver of the Fourteenth Century, Imām of Aḥl-us-Sunnah, As-Shah, Maulānā Aḥmad Razā Khān **عَلَيْهِ رَحْمَةُ الرَّحْمٰن**. Furthermore, references have been provided for all the cited Aḥadiṣ. We urge you to make a sincere effort to read this important work and inspire others to do the same.

May Allāh, the Exalted عَزَّوَجَلَّ grant us the power and the ability to travel with the Madanī Qāfilaḥ and fill-in the Madanī In'āmāt booklet so that we can reform ourselves and the people of the entire world. May Allāh عَزَّوَجَلَّ, bestow success 25 times a day and 26 times a night to all the departments of Dawat-e-Islami, including the Majlis Al-Madīna-tul-'Ilmiyah. (Āmīn)

أَمِينَ بِجَاوِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Majlis Al-Madīna-tul-'Ilmiyah.

أَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط  
أَمَّا بَعْدُ فَأَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللّٰهِ الرَّحْمَنِ الرَّحِيمِ ط

# CHAPTER 1

## Biography

### Virtue of Durūd Sharīf<sup>1</sup>

The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “O’ People! Indeed, the person to receive rapid relief from the anxieties and accountability on the Day of Judgment will be the one who would have recited Durūd [Blessings on the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ] extensively upon me in this world.” (*Firdaus ul-Akhbār*, pp. 471, *Ḥadīṣ* 8210, Vol. 2)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

### Introduction to Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ

The Spiritual Guide, Shaykh-e-Tarīqat, Amīr-e-Aḥl-e-Sunnat, the Honourable, Ḥaḍrat, ‘Allāmah, Maulānā, Abu Bilāl Muḥammad Ilyās ‘Aṭṭār Qādirī Razavī دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ was born on the 26<sup>th</sup> of Ramaḍān, 1369 A.H. (1950 A.D.) in Karachi, Pakistan.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

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<sup>1</sup> Sharīf refers to anything or anyone that is Noble and Holy.

## Forefathers

His forefathers lived in the village of Kutayānah in Jūnāgarḥ, India. His grandfather, ‘Abdur-Raḥīm رَحْمَةُ اللهِ عَلَيْهِ was renowned for his virtues and exemplary character. His parents migrated to Pakistan, after independence [from the British rule]. They initially lived in Hyderabad, Bāb-ul-Islām [Sindh, Pakistan] but later moved to Bāb-ul-Madīnah, Karachi.

## Dignified Father

Amīr-e-Aḥl-e-Sunnat’s father Ḥājī ‘Abdur Raḥmān Qādirī رَحْمَةُ اللهِ عَلَيْهِ was steadfast on the Islamic guidelines and was a righteous individual, overall. He would often walk with a lowered gaze, and knew many Aḥādīṣ by heart. He never had a rapacious desire to gather the fleeting materialistic things of this world. He رَحْمَةُ اللهِ عَلَيْهِ was a disciple [Murīd] in the esteemed Qādiriyyah Sufi Order.

## Blessings of Qaṣīdah Gauṣīyah

When Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ went to Colombo in 1979 he learned that the people there held his father in high regard, because his father had served the grand “Ḥanafī Memon Masjid” in various capacities in Colombo.

Amīr-e-Aḥl-e-Sunnat’s maternal aunt’s husband, during a conversation, reported that, “I saw with my own eyes that whenever your father recited Qaṣīdah Gauṣīyah the bedstead<sup>2</sup> that he would be seated on, would rise and levitate (remain suspended) in the air.” Glory be to Allāḥ عَزَّوَجَلَّ!

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

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<sup>2</sup> ‘Chārpāī’ is a light bedstead used in the subcontinent.

## Passed Away during Hajj Pilgrimage

Amīr-e-Ahl-e-Sunnat وَأَمِيرُ بَرَكَاتِهِمُ الْعَالِيَةِ was still an infant when his father went for the Hajj [Pilgrimage] in 1370 A.H. The temperatures soared at Mina<sup>3</sup> and many people died due to this heat wave. Amīr-e-Ahl-e-Sunnat's father رَحِمَهُ اللَّهُ عَلَيْهِ was amongst those affected by the extreme heat in Mina. He passed away soon afterwards on Zul-Hijjah 14, 1370 A.H.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

**Translation: “We are the belongings of Allāh عَزَّوَجَلَّ and we are to return to Him alone<sup>4</sup>.”**

By the Grace of Allāh عَزَّوَجَلَّ Hajī ‘Abdur Raḥmān عَلَيْهِ رَحْمَةُ اللَّهِ تَمَتَّ was fortunate enough to have died during the Holy Hajj pilgrimage.

The Prophet of Raḥmah, the Intercessor of Ummah, the Distributor of Na’mah, the Owner of Jannah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whoever goes on Hajj pilgrimage and dies, Šawāb of performing Hajj will be recorded for him till the Day of Judgment; whoever goes on the pilgrimage of ‘Umrah and dies, Šawāb of performing ‘Umrah will be recorded for him till the Day of Judgment; whoever leaves for Jihad and dies, Šawāb of Ghāzī (the one returning victoriously after a war) will be recorded for him till the Day of Judgment.

*(Mu’jam Awsaṭ, pp. 93, Hadis 5321, vol. 4)*

In another narration it is reported that the beloved and blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whoever embarks for Hajj or ‘Umrah and dies, he will not be called for accountability nor will he have to face assessment and he will be told ‘Go enter Jannah.’” *(Musnad*

*Abū Ya’lā, pp. 152, Hadīṣ 4589, Vol. 4)*

<sup>3</sup> Mina is a camp site 5 kilometres (3.1 miles) from Mecca where Hajj pilgrims live in tents for three to four nights, as a part of the Hajj rituals.

<sup>4</sup> This Qurānic phrase (2:156) is recited at the time of calamity, typically at hearing the news of someone’s death. It is narrated in a Ḥadīṣ that reciting this at the time of calamity evokes Allāh’s Blessings to descend.

*Ṭaybaḥ mayn mar kay ṭḥanday chalay jāo ānkhān band  
Sīdḥī Saṛak yeḥ Shaḥar-e-Shafā‘at nagar kī ḥay*

*After death in Madīnaḥ; calmly stride, eyes closed  
Road to intercession; direct path established*

## Dream of Glad Tidings

Amīr-e-Aḥl-e-Sunnat’s elder sister reported, “After the death of our father, I saw a dream in which my father was accompanied by an old saintly person with an extremely enlightened face. My father took my hand and asked, ‘My dear daughter do you know this Exalted Person? He is the beloved and blessed Rasūl ﷺ. Then the Rasūlallāh ﷺ said very affectionately, ‘You are very fortunate!’”

## Child’s Broken Heart

Amīr-e-Aḥl-e-Sunnat دامت برکاتہم العالیہ whilst talking about his childhood once remarked, “When I was still a child, as I walked towards the balcony, a thought crossed my mind: ‘All children call someone Daddy! Daddy! And their fathers pick them up and hug them and sometimes they buy them candies and sweets and sometimes they even purchase toys for them. I wish.... That my father was here, so I could also embrace him and get his affection.’ I was disheartened and grief stricken. I began to cry my heart out. My eldest sister rushed to hold me her orphan brother in her arms and began to console me.”

## Sorrow of Elder Brother’s Death

After the death of his father, his only brother ‘Abdul Ghanī also passed away in a train accident.

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## Blessings of Iṣāl-e-Šawāb

A Muballigh [preacher] reports, “The Honourable Amīr-e-Aḥl-e-Sunnat **دامت برکاتہم العالیہ** once during a conversation said, ‘My elder brother passed away on the 15<sup>th</sup> of Muḥarram-ul-Ḥarām 1396 Ḥijrī, in a train accident. Afterwards on the first Monday of the month of Ramaḍān in the same year, my eldest sister asked me some unusual questions, one of them was ‘Did you visit the graveyard yesterday?’ Startled, I replied, ‘Yes’ (the reason for the surprise was that, she only knew that I used to visit the graveyard on Sunday evenings. I thought, perhaps, she must have thought that I had not gone to the graveyard since I was home on Sunday after Maghrib). My Sister said, ‘No matter how hard you try to conceal the truth, our late brother has informed me in my dream, as to how many times you go to visit the graveyard and that you engage in the recitation of Na’at [poems in praise of the Holy Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**] there, with other Islamic brothers. She further said that our late brother, explaining in the dream the circumstances of grave, had also told her, ‘When I was laid in the grave a small animal rushed towards me. I flicked it away with my leg. Then a terrifying torment moved towards me and it was about to engulf me when suddenly the Iṣāl-e-Šawāb [Donating reward to other Muslims] that my brother Ilyās had earlier passed on to me, came to my rescue and obstructed the progress of the torment. The torment approached from another direction but so did the Iṣāl-e-Šawāb and it blocked the torment again. Then the torment tried to engulf me from all directions but the Iṣāl-e-Šawāb guarded me from all of its attacks. Finally, the torment retreated as it could not find its way. I am thankful to Allāh **عَزَّوَجَلَّ**; that my brother Ilyās benefited me even after my passing away.’”

**صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ**

**صَلُّوا عَلَى الْحَبِيبِ**

*Mayray Ghous رَحِمَ اللهُ غَنَّهُ kā wasīlah rahay shād sab qabīlah*

*Unḥayn khuld mayn basānā Madanī Madīnay wālay صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*



*For the sake of my Ghouṣ<sup>5</sup>; my whole kinship be blissful  
House them in Paradise; Makkī Madanī Muṣṭafā* صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Loving Mother

Amīr-e-Aḥl-e-Sunnat's *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ* mother was a pious lady. She bore many challenges in life and despite these hardships she raised her children with good morals and well grounded religious values. Amīr-e-Aḥl-e-Sunnat's *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ* life and personality are a testament to this very fact.

## The Passing away of Affectionate Mother

Shortly after the death of his brother, his mother also passed away on the 17<sup>th</sup> of Ṣafar 1398 A.H. People often lose their patience in such strenuous and difficult times, and they indulge in whining and complaining, but despite such trials Amīr-e-Aḥl-e-Sunnat *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ* remained patient upon losing his loved ones. He wrote a poem as a plea to the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Entrusting his matters to Allāh عَزَّوَجَلَّ and His Last Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

*Gḥatāaīn gham kī chāaīn, dil parīshān Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Tumhī ho  
mayray dard-o-dukḥ kā darmān Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*

*Mayn nanḥā thā, chalā wālid, jawānī mayn gayā bhāī*

*Bāḥārāīn bhī na daīkhīn thīn chalī mān, Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*

*Nasīm-e-baṭḥā say keh do dil-e-muṭṭarib ko jḥonkā day*

*Banay shāmmay ālam, Ṣubḥ-e-bahārān yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*

*Safīnay kay perakhchay uṣ chukay ḥayn zor-e-tufān say*

*Sanbhālo! Mayn bhī dūbā āay merī jān Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*

*Clouds of sorrow hovering; Heart engulfed in worry,  
Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ!*

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<sup>5</sup> "Ghouṣ" refers to Ghouṣ-ul A'ẓam, the Great Sufi Master, Shaykh 'Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ.

*You are the source of comfort and peace, Yā Rasūlallāh ﷺ  
 Father left, I was only an infant; brother departed in my youth, Didn't even  
 saw the happiness, mother died, Yā Rasūlallāh ﷺ  
 Order the winds of Madīnah to blow on my awaiting heart  
 Turn the sorrow setting sun, into a gleeful dawn of spring  
 Yā Rasūl-Allāh ﷺ  
 Raging storms have wrecked my ship to pieces  
 Rescue! I am drowning in the high seas, O my Beloved  
 Yā Rasūl-Allāh ﷺ*

## Fragrance Remained for Days

Amīr-e-Ahl-e-Sunnat داعية بركاتهم العاليتين said, “My dear mother رَحْمَةُ اللهِ تَعَالَى عَلَيْهَا passed away on a Friday night. By the Grace of Allāh عَزَّوَجَلَّ, she recited the ‘Statement of Faith’ [Kalimah<sup>6</sup>] and repented before passing away. Her face was gleaming after her body was bathed [for funeral services]. The area where she took her last breaths remained fragrant for many days. The scent was distinct especially at the time of the night when she had passed away. On the third morning I had brought some rose petals that remained fresh until the evening. I adorned her grave with those flowers. A unique scent emanated from those roses which I have neither savoured before, nor afterwards. This aroma also remained in my hands for several hours.” May Allāh عَزَّوَجَلَّ have mercy on her رَحْمَةُ اللهِ تَعَالَى عَلَيْهَا.

Furthermore, Amīr-e-Ahl-e-Sunnat داعية بركاتهم العاليتين said, “This grace is indeed an outcome of being a humble servant of the beloved and blessed Prophet ﷺ. Whoever is bestowed with the special grace of the Holy Prophet ﷺ, attains spiritual and physical enlightenment, and then others around the globe, continue to glisten from this enlightenment.”

*Žerray jheř kar tayrī payzāroon kay  
 Tājjay sir buntay hayn siyāroon kay*

<sup>6</sup> Statement testifying that there is no deity worthy of worship except Allāh عَزَّوَجَلَّ and that Prophet Muḥammad ﷺ is the last Prophet of Allāh عَزَّوَجَلَّ.

*Kaysay Āqāoon kā bandah̃ hūn Razā* عَلَيْهِ الرَّحْمَةُ الرَّحْمَن

*Bool bālay mayray sarkāroon kay*

*Falling specks of dust from your footsteps*

*Become the crown of the planets*

*Razā<sup>7</sup> عَلَيْهِ الرَّحْمَةُ الرَّحْمَن, you are the slave of such great masters,*

*Elevated are the statuses of these great ones*

By the Grace of Allāh عَزَّوَجَلَّ, she رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا was blessed greatly by Allāh عَزَّوَجَلَّ; to have testified to the Kalimah̃ and repent before passing away.

The Prophet of Raḥmah̃, the Intercessor of Ummaḥ̃, the Distributor of Na'mah̃, the Owner of Jannaḥ̃ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "The person whose last words are 'لَا إِلَهَ إِلَّا اللَّهُ' [meaning the whole Kalimah̃] will enter paradise." (*Sunan Abī Dāwūd, pp. 255, Ḥadīṣ 3116, Vol. 3*)

## His Passion for Learning

The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "If Allāh عَزَّوَجَلَّ Wills goodness for someone; Allāh عَزَّوَجَلَّ Bestows understanding of Dīn upon him." (*Saḥīḥ Bukhārī, pp. 42, Ḥadīṣ 71, Vol. 1*)

Amīr-ul-Muminīn, The Valiant Sayyidunā 'Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم said that the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Whoever adopts averseness [and dislike] from the [materialistic] world, Allāh عَزَّوَجَلَّ Grants him knowledge without him having to seek it or learn it. Allāh عَزَّوَجَلَّ grants him assistance to tread on the right path without any apparent means for him to do so. Allāh عَزَّوَجَلَّ also bestows him foresight [baṣīrah̃] and distances him from ignorance. (*Al-Jamī'us-Ṣagīr, pp. 528, Ḥadīṣ 8725*)

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<sup>7</sup> Pen name (pseudonym) used by Imām of Aḥl-e-Sunnat, Imām Aḥmad Razā Khān عَلَيْهِ الرَّحْمَةُ الرَّحْمَن

<sup>8</sup> عَزَّوَجَلَّ 'لَا إِلَهَ إِلَّا اللَّهُ' means there is no deity worthy of worship except Allāh عَزَّوَجَلَّ.

Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ had been adorned by religious knowledge right from his youth. The main sources of this knowledge were books and the affiliation of religious scholars, specifically the Grand Muftī of Pakistan, Shaykh Muftī Waqār-ud-Dīn Qādirī Razavī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِيّ Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ spent about twenty two years under the aegis of the Grand Shaykh and was graced with the honour of being his Khalīfah [Spiritual Successor].

## Zeal for Reading

By the Grace of Allāh عَزَّوَجَلَّ, Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ is proficient in and well acquainted with the sacred Islamic laws, guidelines of spirituality [Taṣawwuf] and code of morals and ethics due to his immense passion for reading and constant interaction with the prominent scholars.

Besides reading many Islamic books authored by several great and prominent scholars, his zeal to read, the Scribe of Islamic Law [Sharī'ah], the Guiding light of Spirituality [Ṭarīqah], Muftī Muḥammad Amjad 'Alī A'zamī's prominent book "Baḥār-e-Sharī'at" is exceptional. Moreover, he is keen in reading Imām Aḥmad Razā Khān's remarkable verdicts' collection "Fatāwā-e-Razawīyyah" for seeking knowledge. He extensively reads Imām Muḥammad Ghazālī's books, especially "Iḥyā-ul-'Ulūm" and also instructs his associates and disciples to do the same. Additionally, books authored by other eminent scholars are also being read by him.

Furthermore, he expertly elaborates and explains, in layman's terms, complex topics like: Bearing patience [Ṣabr]; expressing gratitude [Shukr]; entrusting in the Divine Providence [Tawakkul]; having contentment [Qanā'at]; bearing fear [Khauḥ]; adopting hope [Rijā]; abstaining from lying, back-biting; and avoiding malice, rancour and heedlessness.

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## His Writings

Master of Madīnaḥ, The Comforter of the Hearts, The Prophet of Raḥmaḥ, the Intercessor of Ummaḥ, the Distributor of Na'maḥ, the Owner of Jannaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "When a person dies, his deeds come to an end except for three things: ongoing charity [Ṣadqaḥ Jāriyah]; knowledge which benefits [others]; or a pious offspring, who supplicates [and prays] for him." (*Ṣaḥīḥ Muslim*, pp. 886, *Ḥadīṣ 1631*)

By the Grace of Allāḥ عَزَّوَجَلَّ, Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ is amongst those scholars who have authored books, in addition to other righteous activities, to reap the benefits of the actions listed in the aforementioned Ḥadīṣ. He is one of the distinguished authors amongst his contemporaries. When he starts writing on any subject, he finishes it with immense perfection. That's why masses from every walk of life have been inspired by his books, and in turn they strive to inspire others to read and distribute the literature authored by him in huge quantity.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## Books, Booklets and Transcripts of Discourses

Many of his books' authored in his distinguished style and his lectures' transcript texts have been published till date. His most prominent endeavour is Faizān-e-Sunnat, the first volume of which contains the following chapters spread out over 1,548 pages:

- Blessings of Bismillāḥ - "Faizān-e-Bismillāḥ"
- Islamic Manners of Eating - "Ādāb-e-Ta'ām"
- The Excellence of Hunger - "Payi Kā Qufl-e-Madīnaḥ"
- Blessings of Ramaḍān - "Faizān-e-Ramaḍān"

In addition to the above he has also authored the following books:

- “Laws of Ṣalāḥ”: On the rulings pertaining to Ṣalāḥ [daily Prayers], Wuḍu [Ritual Ablution], Ghusl [Ritual bath], and Janāzah [Funeral].
- “28 Words of Profanity”: On the identification of phrases which, if uttered, lead a Muslim to disbelief [Kufr].
- “Priceless Diamonds”: is on the importance of time management.
- “Cure for Anger”: On anger management.
- “I want to rectify myself”, “Method of becoming Pious” & “Cure for Sins”: On how to foster a change within oneself.
- “Test of the Grave”, “Shocks of the Deceased”, “Helplessness of the Deceased”: On the inquisitions and events to take place in the grave.
- “Heedlessness”: On the remedies for heedlessness.
- “The Four Donkeys of Satan”: On how to protect oneself from the trickery of the Satan [Shayṭān], the accursed.
- “Calls of the River”: To inspire to repent.
- “Devastations of Music”, “Destruction of Television”: On the perils of Music, songs and television.
- “Deserted Palace” & “Bones of the Kings”: On attaining averseness from the love of this materialistic world [Dunyā].
- “Sweet Words”: On the subject of Politeness [Ḥusn-e-Ākhlāq].
- “Respect of a Muslim”: On respecting and dignifying fellow Muslims.
- “Khūd-kushī kā ‘ilāj”: On the importance of endurance in the wake of difficult times and remedies to abstain from suicide.

- “The Death of Abū Jaḥl”, “Spiritual Enthusiasm” & “Blind Flag Bearer”: To instil a passion to give sacrifice for the Sake of Allāh.
- “Zulm kā Ānjām”: To stop wilfully causing pain or distress to others and on the consequences of oppression.
- “Injured Snake” & “Parday sey Mutalliq Suwāl o Jawāb”: On the importance of secluding women from the sight of men and strangers.
- “Keep the Masjid Fragrant”: On the importance of perfuming the Masjid and safeguarding them from all foul odours.
- “Na’at with Zikr”: A collection of precious gems extracted from Fatāwā Razawīyyah regarding reciting Na’at poems [praising the Holy Prophet ﷺ] and its etiquettes.
- “Na’at Khūwān aur Nazrānā”: On the Islamic ruling pertaining to taking money and gifts for the recitation of Na’at poems [praising the Holy Prophet ﷺ] in public.
- “Solution for Conflicts”: On how to resolve strained relations.
- “Miracles of Imām Ḥussain رضى الله عنه on the excellence and status of Imām Ḥussain رضى الله عنه.
- “21 Madanī Pearls for the Employees’”: On the Madanī Pearls and rulings of Islam pertaining to employees.
- “Rafīq-ul-Ḥarāmāin”: On an extensive discussion in a layman’s term regarding the proper way of performing Haj pilgrimage and ‘Umrah. In addition to these, many other books written on diversified topics are also serving the Ummah as a guideline.

[**Note:** Some of the books listed have been translated into English and into various other languages while others are currently in the process of being translated].

A unique characteristic of Amīr-e-Aḥl-e-Sunnat's **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ** writing is that he places diacritical marks over words that are difficult to pronounce in order to aid the reader in correctly pronouncing these words. An Islamic brother was astonished when he counted the number of diacritical marks on the section subtitled 'Intentions that should be rendered while reading this book', in the book "Faizān-e-Ramazān" they were more than 378.

## Madanī Blossoms

By the Grace of Allāh **عَزَّوَجَلَّ**, Amīr-e-Aḥl-e-Sunnat's books have inspired countless individuals to repent from sins and have fostered a dramatic change in their lives. A few glimpses can be read in the booklet titled "**Khush Naseeb Mian Biwi**" [Lucky spouses] published by Maktaba-tul-Madīnāh. Following are just two examples elaborating the impact of his writings:

## I Want to Rectify Myself

An Islamic brother from Bāb-ul-Madīnāh, Karachi [Pakistan] (who keeps Amīr-e-Aḥl-e-Sunnat's booklets with him so he can give them to others) said, "An individual came to me to sell a mobile phone. He complained of having immense financial distress therefore he wanted to sell his phone. Since he was so willing to sell it so cheap I refused to purchase the cellular phone from him thinking that he might have stolen it. However I gifted him the booklet (this is a transcribed discourse delivered by Amīr-e-Aḥl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ**) titled 'Mayn Sudhārnā Chāhtā Hūn.'" [I Want to Rectify Myself]. After some time I offered Ṣalāh and stopped over to visit a nearby shrine of a Saint. I saw the same person sitting there with the booklet that I had given him. I approached him and greeted him with Salām and asked him about his health and welfare. He replied in a very low tone, 'I read the booklet you gave me and it has shaken me, I am restless and in an awkward state of mind. I was once an upright teenager but due to bad and evil



company I became abominable in the society and got involved in theft. This mobile phone is also stolen. I am continuously receiving calls on this phone from its owner. He is also willing to pay me for it. I have been inspired by this booklet to change and abstain from a life full of sin.’ We were still conversing when the bell rang again and this time instead of ignoring the call, he asked me my name and address and instructed the owner to pick his mobile phone from my address. He also asked the owner to forgive him and that this changed was inspired by the booklet ‘Mayn Sudḥarnā Chāḥtā Hūn.’ He handed the mobile phone to me and I witnessed with my own eyes this young man change, for the better, by the blessings of His Excellency Amīr-e-Aḥl-e-Sunnat’s inspire oriented writing.”

## Respect of Muslims

An Islamic Brother from Taḥṣīl Tānda, Zil’ā Ambed, Karinger, U.P. India reported: “I was a non-Muslim. I got a booklet of Amīr-e-Aḥl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ**, entitled ‘Respect of the Muslim’ and I was appalled and astonished by the information in it. I realized that the religion I have always hated and resented, professes peace and harmony. I was touched by the words in the book and the love for Islam intensified exponentially in my heart.

One day I was travelling in a bus and a Madanī Qāfilaḥ, adorned in the Madanī attire, came on board. I had a notion that these gentlemen are indeed Muslims, and thus I looked at them with admiration and veneration. One of the brothers from amongst them began reciting Na’at [poem praising the Exalted Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**] in the Honour of the Noble Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**. I found their style very appealing, and thus with myself showing clear signs of interest, one of the brothers approached me and we started to converse.

He inferred that I was a non-Muslim and thus in a very courteous manner urged me to embrace Islam. I was already captivated with Islam after reading the booklet, but his modest

and humble approach was an added inspiration and thus I could not refuse his request. By the Grace of Allāh ﷺ, I have been a Muslim since four months now and I regularly offer the daily Ṣalāh and intend to adorn a beard. Furthermore, I am attached to the Madanī environment of Dawat-e-Islami and travel in the Madanī Qāfilahs.

*Kāfiron ko chalian, mushrikoon ko chalian*

*Da'wat-e-dīn dayn, qāfilay mayn chalo*

*Dīn phāylāayey, sub chalay āaiyey*

*Mil kar sārāy chalain, qāfilay mayn chalo*

*Let's call the disbeliever, let's visit the infidels*

*Invite them towards Islam; let's travel with Madanī Qāfilah*

*Come on lets all go, let's spread our religion*

*Let's all travel together; let's travel with Madanī Qāfilah*

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## Sunnah-Inspiring Bayānāt [Speeches]

Speeches are an effective means to enjoin what is good and forbid what is wrong. By the Grace of Allāh ﷺ, Amīr-e-Ahl-e-Sunnat دَاعِيَةُ بَرَكَاتُهُ الْعَالِيَةِ is from amongst that group of scholars, whose lectures leave a lasting impression on the hearts of Muslims. People flock in huge numbers to The Universal and non-political movement of Quran and Sunnah, Dawat-e-Islami's Annual-International Ijtimā' [congregation] and other provincial [State-level] congregations to benefit from his sermons, filled with wisdom and guidance. Hundreds of thousands of people listen to his speeches in these congregations at a time. In addition to physical attendance, his speeches are also relayed over the telephone and streamed over the internet. Moreover, his recorded speeches are produced on audio cassettes and CDs [on DVDs and VCDs] and released by Maktaba tul-Madīnah. They are also televised on Dawat-e-Islami's Madanī Channel. These are widely available and listened to in many circles including homes, shops, Masājid and universities.

He is an excellent orator and his speeches are so lucid and his style is so sympathetic that it deeply impacts the listeners and fosters a change within them. As a result countless individuals have forgone their sinful and disobedient ways and now tread on the path of righteousness. Here is an example to highlight this very fact:

## The Praying Pirate

A responsible Islamic brother of Bāb-ul-Madīnaḥ, Karachi [Pakistan] said:

“A close and dear friend of mine was a chronic drunkard and a gambler and was very bold in committing wrong doings and sins. Although he was a resident of Bāb-ul-Madīnaḥ [Karachi], he would occasionally travel to Colombo, C Lanka [Sri Lanka] and had married a local woman there as well.

One time I slipped an audio cassette of a sermon of Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ, entitled ‘Namāzī Ḍākū’ [The Pirate who Prayed] in his luggage before he left for Colombo. After arriving at Colombo he listened to it and the spiritual words of Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ pierced his heart. He went through a righteous Madanī transformation and adorned his face with a beard and permanently made the turban [‘Imāmaḥ] part of his attire. He has since engaged himself in performing the righteous Madanī works of Da’wat-e-Islāmī and has also become a disciple of Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ” & became Aṭṭārī.

On the July 10, 2003 he passed away after reciting the testimonial phrase [the Kalimah<sup>9</sup>] loudly.

## Fear of Allāḥ عَزَّوَجَلَّ

Allāḥ عَزَّوَجَلَّ says in Sūrah Al-Raḥmān:

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<sup>9</sup> Statement testifying that there is no deity worthy of worship except Allāḥ عَزَّوَجَلَّ and that Prophet Muḥammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the last Prophet of Allāḥ عَزَّوَجَلَّ.

## وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَيْنِ

**“But for him who fears to stand before his Rab ﷺ there are two Paradises.”**

(*Sūrah Al-Raḥmān, Juz. 27, āyah. 46*) (*Kanzul Īmān (Treasure of Faith) [Translation of Quran]*)

The Companion Ḥaḍrat Sayyidunā Abū Hurairah رضي الله تعالى عنه has narrated that the Exalted Prophet صلى الله تعالى عليه وآله وسلم said: “Allāh عز وجل Says, ‘I Swear by My Dignity and Glory, I will not gather two states of fear and nor will I gather two states of peace upon my servant [‘abd]. If he remained fearless [from me] in the world then on the day of Resurrection I will afflict him with fear, if he remained fearful of me in the world I will keep him in peace on the Day of Resurrection.” (*Shu‘bul Īmān, pp. 483, Ḥadīṣ 777, vol. 1*)

### Childhood Memories

Amīr-e-Aḥl-e-Sunnat had been fearful of Allāh عز وجل since his early childhood. One time, when Amīr-e-Aḥl-e-Sunnat دامت بركاته العالیه was still a child, his elder sister was displeased with him on some matter and told him that Allāh عز وجل would punish him for it. Despite being in early childhood he was filled with the fear of Allāh عز وجل and became restless. As a result, he kept insisting that his sister take her words back and to also say that ‘Allāh عز وجل will not punish you.’ It was when his elder sister said those words that he attained peace of heart.

### Devotional Fikr-e-Madīnah

Once while involved in literary research, in U.A.E, Amīr-e-Aḥl-e-Sunnat دامت بركاته العالیه came across the Great Imām Ghazālī’s عليه رَحْمَةُ اللهِ الْوَاسِي statement that death does not alter or change the intellect [‘Aql], only the body and its parts change. Hence, the dead are just like the living; sane, perceptive and aware of pleasure and pain and that

the intellect is intrinsic and hidden, it cannot be seen. Although the body may rot and disintegrate, the intellect will remain intact. (*Ihyā-ul-‘Ulūm*, pp. 420, vol. 4)

Upon reading these thought provoking statements, Amīr-e-Ahl-e-Sunnat **دامت بركاته العالیہ** went into a deep state of Fikr-e-Madīnāh [Madani Contemplation for Self Reformation] thinking that if the intellect remains intact, even after death, then what would happen during the funeral bath and the burial. Pondering about what will come to pass when the senses are fully functioning, during the questioning by the Munkar and Nakīr<sup>10</sup> and the massive tests and tribulations of the grave. The impact of these thoughts was so profound that he went pathos and remained completely silent and was in the state of anxiety due to being dominated by the fear of Allāh **عَزَّوَجَلَّ**. After a while he spoke, ‘Due to this state, I have now understood how our Pious Predecessors **رحمہم اللہ تعالیٰ** would continuously remain in a profound state of fear. Even though I sleep and eat but it seems that all the pleasures have vanished. I don’t relish anything now. It seems that I have been afflicted with some form of grief.”

This is the reason why he has been often seen shedding tears, entreating, and supplicating alone in the confines of his room. Two of his speeches namely, “Allāh **عَزَّوَجَلَّ** kī Khufyāh Tadbīr” [Allāh’s Secret Plan] and “Murday kay Ṣadmay” [The Shocks of the deceased], profoundly display his fear of Allāh **عَزَّوَجَلَّ**, and should be listened to.

## Love of Rasūlallāh ﷺ

Companion Ḥaḍrat Sayyidunā Anas **رضی اللہ تعالیٰ عنہ** narrated that the Raḥmatul-lil-‘Ālamīn, the Holy Prophet **صَلَّى اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم** said, “Anyone from amongst you, cannot be a true believer [momin] until I am more dearer to him than his father, his children and all the people.” (*Ṣaḥīḥ Bukhārī*, pp. 17, Ḥadīṣ 14, vol. 1)

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<sup>10</sup> Names of the two angels who come to question the dead, in the grave.

Amir-e-Ahl-e-Sunnat's *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ* life is an embodiment of following the Sunnahs because of his deep rooted and profound love for the Makkī Madanī Muṣṭafā *صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم*. Amir-e-Ahl-e-Sunnat *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ* is, therefore, known as 'Āshiq-e-Madīnāh' [Devotee of Madīnāh].

He has often been observed to be incessantly shedding tears and at times becomes so restless in devotion to the Makkī Madanī Muṣṭafā *صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم* that the observer involuntarily begins to shed tears on seeing such out-pour of love. His ecstatic condition is beyond words during the Ijtimā' [congregations] of Zikr [remembering Allāh *عَزَّوَجَلَّ*] and the Na'at poem recitals.

*Sarkār* *صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم* kay qadmon kay nishān dhūnd̂ rahā ḥay

*Jo ashk mayrī ānk̂h kī putlī say girā ḥay*

*In the quest of the footprint of the Holy Prophet *صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم*  
Is the tear drop of my eye which has departed?*

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّد

صَلُّوْا عَلَى الْحَبِيب

## First Invitation of His Wedding

Amir-e-Ahl-e-Sunnat *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ* sent the first invitation of his wedding to the Noble Prophet *صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم*. How this came to pass is that he handed an invitational letter to an Islamic brother who was going to the Holy City of Madīnāh who read it out before the Golden Grill at the sacred court of the Holy Prophet *صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم*. Amir-e-Ahl-e-Sunnat *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ* later commented, "At the time of my Nikāh I was longing and thinking as to when the Exalted Prophet *صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم* will grace us with his presence. It was the blessings of these unique and captivating thoughts that the wedding ceremony took place righteously (whereas people, at large, have been observed to infringe upon and violate the sacred Islamic laws during marriage ceremonies)."

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّد

صَلُّوْا عَلَى الْحَبِيب

## First Haj Pilgrimage

After having being waited since a long time, at last Amīr-e-Aḥl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** was awarded with the permission for sacred visit to the gratifying Madīnaḥ in 1400 A.H.

*Ṣabā! Is khūshī say kahīn mar nā jāoon*  
*Dayār-e-Nabī صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say bulāwā milā ḥay*  
*O Winds! I might pass away with joyful ecstasy*  
*I have received a summon from Prophet's city*

On this trip, his love for the Exalted Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** was uplifted to a higher degree, with tears continuously rolling out from the eyes. Different people show their love in different ways, and the state of Amīr-e-Aḥl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** was such that when he was away from Madīnaḥ he was filled with longing for Madīnaḥ and often weeping. Now when he was going to the Holy City of Madīnaḥ he was still restless and sobbing, in anticipation. His distinctive manners are portrayed in his following couplets:

*Mujḥ ko darpaīsh ḥay phīr Mubārak safar*  
*Qāfilaḥ phīr Madīnay kā tayyār ḥay*  
*Naykīyoon kā naḥi koī toshaḥ faqaṭ*  
*Mayrī jḥolī mayn ashkoon kā aik ḥār ḥay*  
*Koī sajdoon kī soghāt ḥay nā koī*  
*Zuḥddo taqwā mayray pās Sarkār ḥay*  
*Chal paṛā hūn Madīnay kī jānib maḡar*  
*Ḥāay sir par Gunāḥoon kā anbār ḥay*  
*Jurm-o-‘aṣyān pay apnay lajātā ḥuwā*  
*Aur ashk-e-nadāmat baḥātā ḥuwā*  
*Tayrī raḥīmat pay naḡraīn jamātā ḥuwā*  
*Dar pay ḥāzīr yēḥ tayrā gunāḥgār ḥay*  
*Tayrā Ṣanī kahān! Shāḥ-e-Kon-o-Makān صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*

*Mujh sā ‘aṣī bhī ummat mayn hogā kaḥān*  
*Tayray ‘Auffo karam kā Shāḥ-e-Dojahān* صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ  
*Kiyā koī mujh say baḥḥ kar bhī ḥaqdār ḥay*

*I will embark on the blessed journey again*  
*Our Caravan is ready to leave for Madīnaḥ yet again*  
*I have no virtue, no deeds amassed*  
*Only a necklace of tears massed*  
*No prostrations saved, nor do I possess any piety*  
*Aqa* صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ *, I am over burdened with sins and enormity*  
*I have set out for Madīnaḥ on this travel*  
*But thought of my sins make me tremble*  
*Weeping with remorse, on my lost cause*  
*Hoping that your mercy shall enclose*  
*Here at your doorstep, your sinner slave*  
*Carrying a heavy load, hopeful you* صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ *will save*  
*Best of Creation! No one is like you* صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ  
*It’s hard to find a sinner like me too*  
*Who else is more deserving of your attention*  
*The Owner of Jannaḥ, Yā Sayyid-ul-Mursalīn* صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## An Extraordinary Departure

As the time for his departure to Madīnaḥ drew closer, the sentiments of Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ cannot be put into words. A large crowd came to see him off at the [Bāb-ul-Madīnaḥ (Karachi)] airport. As they surrounded him and began reciting Na’at [poems praising the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ] and the whole area was enchanted with the passionate recital. There would be hardly any eye that was not weeping in tears [in the love of Madīnaḥ] and the atmosphere was truly phenomenal. The devotee of Madīnaḥ Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ was himself in a phenomenal state. He دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ was a virtual picture of his دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ following couplets:

*Ānsūn kī laṛī ban rahī ho*  
*Āḥoon say phet rahā ho sīnāḥ*



*Wird-e-lab ḥo Madīnaḥ Madīnaḥ*

*Jab chalay sūaey ṭaybaḥ saḥfīnaḥ*

*Beads of tears, line up in harmony  
Chest is raging with sighs, passionately  
Lips are chanting in utter conformity  
Calling Madīnaḥ as we set out on our itinerary*

Everyone may not be able to comprehend this unique exhibition of love and devotion because normally those going to Madīnaḥ are laughing and rejoicing. He has endeavoured to make up Madanī mindset of these types of visitors.

*Aray zāeray Madīnaḥ! Tū khūshī say ḥans raḥā ḥay*

*Dil-e-ghamzudaḥ joe pātā tuo kuch aur bāt ḥotī*

*Tourist of Madīnaḥ, you are joyously smiling  
Only if you'd have brought a heart sobbing*

Finally, Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ entered the gate of the airport in an abstracted condition. Some airport personnel respectfully escorted him to the plane, as they were inspired by his love for the Exalted Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

## Took off His Shoes

As the destination grew closer, the intensity of his love got abundant and as soon as he دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ reached the Holy City of Madīnaḥ he took off his footwear. Allāḥ Allāḥ عَزَّوَجَلَّ! He دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ is so much cognizant in his love for The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that he دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ himself elaborates in his couplets:

*Pāoon mayn jūtā āray Maḥbūb صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kā kūchāḥ ḥay yeḥ*

*Ḥosh kar tū ḥosh kar ghāfil, Madīnaḥ āgayā*

*You are wearing shoes; this is the land of beloved and  
blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ  
Wake up my friend; wake up, Madīnaḥ is here*

## Respect of the Holy Makkah

Companion Ḥaḍrat Sayyidunā Ibn-e-‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا narrated that The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ addressed the city of Makkah, “What a pristine city you are. How dear you are to me. If my people would not have banished me, I would not have lived in any city other than you.” (*Jāmi’ Tirmizi, pp. 487, Ḥadiṣ 39, vol. 5*)

## Did not Turn His Back towards the Holy Ka’bah

Until Amīr-e-Aḥl-e-Sunnat دَاوُدُ بَرَكَاةُ اللهِ عَلَيْهِمَا stayed in Makkah, he made an arduous effort not to place his back in the direction of the Holy Ka’bah and remained without footwear out of reverence of the Holy city. The manner in which he made Ṭawāf [circumambulation] of the Ka’bah professed extreme devotion; his body constricted, face bowed down, and tears rolling down. Even the observers would be brought to tears, touched by watching the amalgamation of his humility and his love.

## His Love for Illuminated Madīnah

Companion Ḥaḍrat Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ narrated: “Upon sighting the walls [i.e. buildings] of Madīnah, when returning back from a journey, the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would speed up his vehicle. If he was riding on an animal he would give it his heel, out of love for (quickly returning back to) Madīnah.” (*Ṣaḥīḥ Bukhārī, pp. 620, Ḥadiṣ 1886, vol. 1*)

## Didn’t Blow His Nose

During Amīr-e-Aḥl-e-Sunnat’s Ḥaj pilgrimage in 1406 A.H., he came down with a severe flu. Whilst within the bounds of the illuminated city of Madīnah, Amīr-e-Aḥl-e-Sunnat دَاوُدُ بَرَكَاةُ اللهِ عَلَيْهِمَا never voluntarily blew his nose, on his own, despite the runny nose on the sacred land of Madīnah.

His each and every act in Madīnaḥ displayed his immense respect for the city. Throughout his journey while in the blessed city of Madīnaḥ, he endeavoured his utmost not to turn his back towards the Green Dome.

*Madīnaḥ is liyay ‘Aṭṭār دَامَتْ بَرَكَاتُهَا الْعَالِيَةِ jān-o-dil say ḥay piyārā*  
*Kay raḥtay ḥayn mayray Āqā mayray Dilbar صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Madīnay mayn*  
*‘Aṭṭār, I love Madīnaḥ with my heart and soul*  
*Because my dear Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ resides herein, that’s all*

## In the Court of the Exalted Prophet ﷺ

The most appropriate way of visiting the Sacred Shrines of saints [Auliya Allāh] رَحِمَهُمُ اللهُ تَعَالَى is to approach them from the direction of their feet. It is not a proper etiquette of visitation, to enter their mausoleums from the direction of their heads. If this, therefore, is the appropriate manner of visiting the saints, then how would a true ‘Āshiq-e-Rasūl’ [devotee of the Prophet] enter the mausoleum of the Exalted Sovereign of all Saints رَحِمَهُمُ اللهُ تَعَالَى and the Prophets عَلَيْهِمُ السَّلَام, the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in any other way? Therefore, Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهَا الْعَالِيَةِ always entered from the door named “Bāb-e-Jibrāil” which is facing the feet of Raḥmatul-lil-‘Ālamīn صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Under the established system and especially in Hajj season the people enter from “Bāb-us-Salām” [which is on the opposite end] and exit from “Bāb-e-Jibrāil.” Therefore, several times, during rush hours, he faced immense difficulties in entering from Bāb-e-Jibrāil but despite troubles, he was determined to adhere to the adored method of visitation.

## Sweeping the Prophet’s Masjid

During Amīr-e-Ahl-e-Sunnat’s دَامَتْ بَرَكَاتُهَا الْعَالِيَةِ visit to Madīnaḥ in 1406 A.H. his yearning to sweep the sacred floors of the Beloved Prophet’s Masjid made him impatient. Therefore, he دَامَتْ بَرَكَاتُهَا الْعَالِيَةِ

confided his wishes to the cleaning crew of the sacred Masjid and they granted him permission to fulfil his ardent wish, and sweep the floor there. Thus he **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** enlisted his name in the scrolls of people who have participated in cleaning the blessed Masjid of the Beloved Prophet of Allāh **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**.

*Jārū kashoon mayn cheh'ray likh'ayn hāyn mālūk kay  
Woh bhī kahān naṣīb, faqaṭ nām bher kī hay*

*Faces of kings who sweep the floors; Scrolls have recorded,  
Enlisted for name's sake; who really deserves this high honour accorded?*

Sometimes, while strolling through the beautiful streets of Madīnāh, Amīr-e-Aḥl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** would politely take the broom from the hands of the street cleaners and would sweep the streets of Madīnāh, himself. Longing for this very privilege, the saint and true devotee of the Prophet, the Grand Mufti of India, Muṣṭafā Razā Khān **عَلَيْهِ رَحْمَةُ الرَّحْمَنِ** wrote:

*Khudā عَزَّوَجَلَّ khaīr say lāaey woh din bhī Nūrī  
Madīnay kī gālīyān buhārā karūn mayn*

*Allāh عَزَّوَجَلَّ bring that day with peace, for Nūrī<sup>11</sup>  
He may sweep in Madīnāh, [every] street and alley*

## Moments of Departure

As the time of departure draws near, Amīr-e-Aḥl-e-Sunnat's anxiety increases as the sadness of leaving Madīnāh looms over him; he often becomes overwhelmed with emotion. To truly portray his condition at the time of his departure from Madīnāh is simply beyond words.

In 1400 A.H., at the time of leaving Madīnāh with tearful eyes, standing right across from the "Golden Grills" around the sacred

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<sup>11</sup> Pen name (pseudonym) used by the Grand Mufti of India, Muṣṭafā Razā Khān **عَلَيْهِ رَحْمَةُ الرَّحْمَنِ**.

mausoleum of the Beloved Prophet of Allāh ﷺ, he wrote a farewell poem. This poem partially depicts his state of grief. Here are a few lines from that poem:

Āh! Ab waqt-e-rukhsat hay āyā, Alwādā'a Tājdār-e-Madīnaḥ ﷺ  
 Şadmaḥ-e-ḥijr kaysay saḥūn gā, Alwādā'a Tājdār-e-Madīnaḥ ﷺ  
 Kūae jāna ki rangīn fazāawo! Ay mu'aṭṭar muanbur hawāoon,  
 Lo salām ākhīrī ab ḥamārā, Alwādā'a Tājdār-e-Madīnaḥ ﷺ  
 Kuch naḥ ḥusnay 'amal kar sakā hūn, naẓar chand ashk mein kar raḥā hūn  
 Bas yeh ḥī hay mayrā kul asasaḥ, Alwādā'a Tājdār-e-Madīnaḥ ﷺ  
 Ānkḥ say ab huwā khūn jāri, ruḥ par bhī huwā ranj tāri  
 Jald 'Aṭṭār دامت برکاتہم العالیہ ko phir būlānā, Alwādā'a  
 Tājdār-e-Madīnaḥ ﷺ

Alas! Now is the time to depart; Farewell,  
 Master of Madīnaḥ ﷺ.  
 Colourful surroundings of my beloved's abode,  
 The pleasant atmosphere and the scented breeze blowed;  
 How will I bear the dismay, to go abroad?  
 Farewell, Makkī Madanī Muṣṭafā ﷺ  
 Now accept my goodbye and last farewell Salām;  
 Farewell, Makkī Madanī Muṣṭafā ﷺ.  
 I've been unable to collect deeds; only managed have a few tears;  
 This is my only asset; Farewell, Makkī Madanī Muṣṭafā ﷺ.  
 Eyes are bleeding tears; Soul is drenched in sorrow  
 Call 'Aṭṭār<sup>12</sup> back, soon! Farewell, Makkī Madanī Muṣṭafā ﷺ

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

This farewell poem is filled with so much passion and grief that even today if a true 'Devotee of the Prophet' reads it, his eyes are filled with tears. Furthermore, these couplets have earned the seal of approval from the Sayyid-ul-Mursalīn ﷺ himself.

<sup>12</sup> Pen name (pseudonym) used by Amīr-e-Ahl-e-Sunnat, Ḥaḍrat 'Allāmaḥ Maulānā Muḥammad Ilyās Qādirī دامت برکاتہم العالیہ.

Hence, an Islamic brother from Hyderabad (Bāb-ul-Islam, Sindh, Pakistan), who is also a Muballigh [Preacher] of Dawat-e-Islami, Abdul Qādir ‘Aṭṭārī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي, once saw the beloved and blessed Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, our Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, in his dream. The Holy Prophet’s lips started to move, as if pearls were flowing in perfect prose. When these words were threaded together they resulted in this message: “Convey my greetings of Salām to Ilyās Qādirī وَإِصْنِتْ بَرَكَاتُهُمُ الْعَالِيَةِ and tell him that I really admired the farewell eulogy he wrote for me. Furthermore, ask him to write a different farewell poem<sup>13</sup>, next time he comes to visit Madīnaḥ. If that is not possible then tell him to just recite this same once again.” Thus, these are the couplets which are endorsed by the Highly Exalted Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

## The Passion of Following the Sunnaḥs

The Prophet of Raḥmah, the Intercessor of Ummaḥ, the Distributor of Na’maḥ, the Owner of Jannaḥ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: “Whoever revives my Sunnaḥ has loved me and whoever loves me, shall be my companion in Paradise.” (*Jāmi’ Tirmizi*, pp. 487, *Ḥadīṣ 39*, vol. 5)

Amīr-e-Aḥl-e-Sunnat وَإِصْنِتْ بَرَكَاتُهُمُ الْعَالِيَةِ possesses a deep rooted love and zeal for following the Sunnaḥ. Not only does he engage himself in these virtuous acts, but he also diligently inspires others to adopt them as well. In his company, one is amazed at how meticulous he is in adopting certain Sunnaḥs. It is in fact true that whoever has the devotion and affinity towards the ways of the Exalted Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Allāḥ عَزَّوَجَلَّ guides them with a righteous Madanī wisdom and insight.

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

<sup>13</sup> Amīr-e-Aḥl-e-Sunnat’s poetical masterpiece entitled ‘Wasāil-e-Bakhshish’ has been published. It can be purchased from any branch of Maktaba-tul-Madīna.

## Sleeping on the Mat

Intending to act upon the Sunnaḥ of the Makkī Madanī Muṣṭafā ﷺ, Amīr-e-Aḥl-e-Sunnat دامت برکاتہم العالیہ, sometimes sleeps on the bare floor and sometimes on a mat woven with palm leaves. He has no bed or mattress in his house. When he is a guest at someone's house, he sleeps on the bed provided by the host. This is in accordance with the Sunnaḥ as well, as narrated in a Ḥadiṣ: "The Exalted Prophet ﷺ never criticised the bed [offered to him]." (*Wasāil ul Wusūl 'ila Shama'il-ur-Rasūl*, p. 123)

## Separate Pocket for Miswāk<sup>14</sup>

The long-shirt [Kurtā] of Amīr-e-Aḥl-e-Sunnat دامت برکاتہم العالیہ has two pockets on the chest. Next to the left pocket, there is a thin pocket sewn, where Amīr-e-Aḥl-e-Sunnat دامت برکاتہم العالیہ keeps his Miswāk [tooth-stick]. Commenting on this action, he stated, "The Miswāk is an instrument used to fulfil one Sunnaḥ, therefore, I wish to keep it closest to my heart."

## Graceful Character

It has been narrated by the Companion Sayyidunā Abū Dardaḥ رضی اللہ تعالیٰ عنہ that the Noble Prophet ﷺ counselled us and said: "On the scale of deeds [Mizān], nothing is more weighty [in righteousness] than gracious manners [Ḥusn-e-Akhlāq]." (*Al Adāb al Mufrad*, pp. 91, Ḥadiṣ 273)

Without doubt Allāḥ عزوجل has gifted Amīr-e-Aḥl-e-Sunnat دامت برکاتہم العالیہ with honourable character. He meets everyone cheerfully and gracefully. In situations where others would manifest their frustration and lose their temper, he has often been seen to be tolerating, patient and smiling.

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<sup>14</sup> Natural tooth-stick made from a twig of a tree. Typically made from peelu, olive or walnut tree.

## Impressive Patience

During the early days of Dawat-e-Islami, the weekly Sunnah Inspiring Ijtimā' [congregation] used to be held in Gulzār-e-Habīb Masjid, Gulistān-e-Shafi' Okārvī [Soldier Bāzār Area], Bāb-ul-Madīnah, Karachi [Pakistan]. This Masjid was the very first Madanī Markaz [centre] of Dawat-e-Islami.

In those early days once, whilst making his way to the Masjid to attend the Ijtimā', Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ passed by a cinema. One young man was standing in line to purchase tickets for the movie. He called out to Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ and shouted (مَعَاذَ اللَّهِ عَزَّوَجَلَّ) [Allāh عَزَّوَجَلَّ be our Refuge from such] "Shaykh! They are showing a great movie, come watch it."

Before any of the other Islamic brothers accompanying Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ, could react or get upset, he greeted the young man with Salām. Then he approached him, and trying to inspire him towards righteousness through his personal efforts, told him politely, "Son, I don't watch movies. However just as you have invited me, I would also like to invite you too! إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, a Sunnah Inspiring Ijtimā' [congregation] of Dawat-e-Islami will be taking place shortly and I would love for you to attend. If you cannot join us today then please come on another day." Then Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ gave him a bottle of scented oil [ʿAṭr] as a gift.

Many years later, an Islamic brother approached Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ. He appeared to be a follower of the Sunnah and had a green turban [ʿImāmāh] on his head. He said, "Many years ago, a young man disrespectfully asked you to come and watch a movie (May Allāh عَزَّوَجَلَّ Grant us refuge from such evil actions). However, you displayed immense patience, and without getting upset with him you invited him to the Sunnah Inspiring Ijtimā'. By the Grace of Allāh عَزَّوَجَلَّ, I am that young man! I was really impressed with your gracious character and finally one day I ended up attending



the weekly Ijtimā'. With the aid of your generous gaze, I repented from my past sins and embraced the Madanī Environment."

## Forbearance and Forgiveness

The Companion Ḥaḍrat Sayyidunā 'Uqbaḥ bin 'Amir رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that once when he approached the honourable company of the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ; the beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "He who breaks ties with you, establish ties with him. He who deprives you, endow him and he who oppresses you, forgive him." (*Musnad Imām Aḥmad*, pp. 148, Ḥadīṣ 17457, vol. 6)

## Displeased Neighbour

Another superiority of Amīr-e-Aḥl-e-Sunnat's دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ magnificent character is his opting for the high road of forgiveness over seeking vengeance. At the time when Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ used to reside in an apartment at Mūsā Lane [in Bāb-ul-Madīnaḥ, Karachi], an Islamic sister who was also from the same area had some rift with the family of Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ. That lady immediately went home and relayed her version of the incident to her children's father (meaning her husband). He got upset and in his fury came to the door of Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ and demanded to see him. At that time Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ was travelling with the Madanī Qāfilaḥ in the path of Allāḥ عَزَّوَجَلَّ. Since he did not find the Shaykh دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ at home, he went to the Masjid where the Honourable Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ used to lead prayers, and began to yell, bad mouth and threaten him.

When Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ came to the Masjid, after his return from the Madanī Qāfilaḥ, he was informed about his enraged neighbour. He remained calm and instead of seeking an opportunity to get even with him, he began to think about mending his relationship and please the enraged neighbour.

After a few days, as Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ was returning home from the Masjid, he saw the same neighbour standing outside his house with some men. As Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ saw him he approached him and greeted him with Salām. Upon seeing Shaykh Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ his face displayed signs of extreme rage and anger but disregarding this, Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ said to him very politely, “Brother, you seem very upset.” Observing the gracious character of Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ, his heart softened and his disagreement turned into appreciation, to the point that he took Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ to his own house and offered him a cold drink.

## Embraced an Upset Brother

In the days shortly after Dawat-e-Islami was founded, it came to the attention of Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ that a particular brother was talking against him, and he had even quit praying congregational Ṣalāḥ behind Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ. One day while walking, Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ saw that brother walking with one of his friend. Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ greeted him with Salām, but this brother turned his face away. Even though he was rude, Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ politely came in front of him and asked, “Brother, are you very upset with me?” Then Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ hugged him. That brother’s friend, who was with him, later reported that after Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ left, he said [about Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ], “He is a strange man. Despite me turning my face away from him, he still hugged me. When he embraced me, I felt my hatred was discarded and replaced with his admiration.” Therefore, if I become a disciple of anyone, I will become his disciple.” Later, true to his words, that Islamic brother took initiation and became a disciple of Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ and adorned his face with a beard, as well.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## Forgiveness of Rights

Amīr-e-Ahl-e-Sunnat's **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** mercy and forgiveness is also commendable. He has beforehand forgiven all his own rights as stated in his booklet entitled "Madanī Will" on page 10 and in "Laws of Ṣalāh" pg 463. This is what he has to say:

**Declaration 38:** To please Allāh **عَزَّوَجَلَّ**, I have forgiven, in advance, anyone who curses me, who ridicules and insults me, who brings harm or injury to me, or who otherwise hurts my feelings.

**Declaration 39:** No one should take revenge from any individual who tries to hurt me in any way.

**Declaration 40:** When a Muslim is murdered, there are three kinds of rights: Firstly, the Rights of Allāh **عَزَّوَجَلَّ**; secondly, the rights of the victim; and thirdly, the rights of the heirs. Should someone kill (martyr) me, I have no control over the Rights of Allāh **عَزَّوَجَلَّ**, but I forgive him my rights, as a victim. As for the rights of the heirs, I have requested my heirs to forgo their rights as well.

For the sake of the intercession of the Beloved Rasūl **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** if I am blessed [and granted permission to intercede] on the Day of Judgment, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** I shall seek to take that person [who murdered me] to Paradise, provided that he died with Imān [true faith]."

(To get more information about this matter, read the booklet "Madanī Will" published by Maktaba-tul-Madīnāh).

## Mercy towards Animals too

It is narrated from the Companion Ḥaḍrat Sayyidunā Abū Ḥurairah **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** that the Sayyid-ul-Mursalīn **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, "An immodest woman<sup>15</sup> passed by a dog that was nearly dying due to thirst. It was panting by the edge of a well because of extreme thirst. She took off one of her sock and tied it to her scarf and drew

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<sup>15</sup> A fornicator or a prostitute.

water out of the well [with it] and gave it to the dog. She was forgiven by Allāh عَزَّوَجَلَّ just because of this action.” (*Ṣaḥīḥ Bukhārī*, pp. 409, *Ḥadīṣ 3321*, vol. 2)

## A Bewildered Ant

Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ does not even bring unnecessary harm to an ant, let alone humans and in this day and age when no one even pays any attention to ants anyway. Thus once, someone brought some bananas to Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ. A bewildered ant was frantically walking on one of the bananas. Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ immediately comprehended the situation and commented, “Look at this ant. It is bewildered because it is separated from its tribe. Could one of you Islamic brothers, please take this ant along with the banana peel back to the place where the ant was picked up from.” Thus, the ant was returned back to where it had come from.

## Waited for the Ants to Leave

Similarly, at another occasion the Shaykh دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ went to wash his hands in the sink but paused because there were several ants crawling in the basin and said, “There are ants crawling in the basin. If I wash my hands now, they will be washed down the drain and die.” Therefore, he دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ waited for the ants to crawl away, then he دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ washed his hands.

## Honey Bee’s Sting

Once during his stay in the United Arab Emirates, probably on the 4<sup>th</sup> of Rabī’ul-Ghawṣ<sup>16</sup> 1418 A.H., the Honourable Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ accidentally stepped on a honey bee in the darkness of the wee hours of the morning. It stung him on the sole.

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<sup>16</sup> It is also known as Rabī’al-Sānī and Rabī’ al-Ākhir. It is the fourth month of the Islamic calendar.

Worried about the bee, he lifted his foot immediately and the honey bee started crawling. An Islamic brother rushed and got an insecticide spray, but Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ stopped him, and explained, “The bee did not do anything wrong, I am to blame. I stepped on it, without looking. What option did it have to save itself, besides stinging me?” He further added, “In fact, the sting of a bee is a reminder of the torments of the grave and the Day of Resurrection. I should be truly grateful that it was only a bee. What would I have done if it had been a scorpion?”

*Ḍank machḥar kā bhī mujḥ say tou saḥa jāṭā nahīn*  
*Qabr mayn bichḥū kā ḍank kaysay saḥoon gā Yā Rab عَزَّوَجَلَّ*

*Yā Allāḥ عَزَّوَجَلَّ! Even a mosquito bite, I can't tolerate*  
*How shall I sustain scorpion stings in the grave?¹⁷*

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّد

صَلُّوْا عَلَى الْحَبِيب

## An Injured Donkey

Once, Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ said, during his Sunnah-inspiring sermon entitled, “**Jānwarūn ko satānā Ḥarām ḥay**” [i.e. its Ḥarām to hurt Animals]: “One day, I left my home to go towards the Masjid to perform my Zuḥar [afternoon] prayers when I saw a sick donkey lying on our street. It was feeble and weak and did not have enough strength to get up. The [gravel and roughness of the] road had caused an abrasion on its neck and because of this wound it kept its neck lifted up. When the pain increased, it would lower its neck and put it on the road but would lift it right back up again because of the pain in its wound. When I saw the helpless donkey, in this grave discomfort, I had great pity for it. (Unable to communicate) Who could it seek help from? [I thought]. Anyways, I had someone bring an old blanket from my home and I slid it under the donkey's neck (so that it would protect its wound from

¹⁷ Burial place.

the road's roughness). It was immediately relieved of its suffering and rested its neck on the blanket. Believe it or not, but its eyes were filled with gratitude as it looked at me."

## Patience

An Islamic Brother, who had known Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ since childhood, attests that Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ has been a very modest and humble individual since his early childhood. If someone scolded him or even spanked him, instead of retaliating, he would stay quiet and would always be patient. He further informed that as a child he had neither observed Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ talk ill about someone nor did he see him fighting with anyone."

## Humbleness and Modesty

The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Whoever adopts humility for [pleasing] Allāh عَزَّوَجَلَّ, Allāh عَزَّوَجَلَّ will elevate him." (*Saḥīḥ Muslim*, pp. 1397, Ḥadīṣ 2588)

Despite being a great Islamic leader, Amīr-e-Aḥl-e-Sunnat's humbleness is exemplary. He prefers to have no distinction amongst his associates and admirers. While travelling in the path of Allāh عَزَّوَجَلَّ, during the Madanī Qāfilaḥ, it is often observed that he دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ first have all the Islamic brothers seated, before taking a seat for himself. If there is no empty seat left for him, then he just sits on the floor. Observing such humility from a leader of such calibre leaves others awestruck and sometimes in tears.

On page 44 of his open letter, entitled "Perils of Backbiting", Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ has forgiven all his rights over others, and with characteristic humbleness, sought forgiveness from all Muslims for any of their rights that he may have violated. This letter provides a glimpse of his humility. [He writes:] "I wish that

all the Muslims would bestow a great favour upon me by forgiving me their rights, and thus they may become entitled to earn great virtues and rewards [from Allāh عَزَّوَجَلَّ]. I wish! Whoever reads this letter, or listens to it, that he may whole-heartedly [forgive me by] saying, ‘For the sake of Allāh عَزَّوَجَلَّ, I forgive Muḥammad Ilyās ‘Aṭṭār Qādiri (دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ) all my rights [that he دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ may have violated] from the past and of the future.’”

## Piety and Godliness

By the Grace of Allāh عَزَّوَجَلَّ Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ is adorned with the gems of piety and piousness. In 1423 A.H., during his trip to Makkaḥ and Madīnaḥ, when making tea, he would usually squeeze the teabag after dipping it in hot water. Then he would add milk and sugar. (Others would throw away the teabag, without squeezing it). He was asked about the wisdom behind discarding the teabag before adding milk and sugar. He replied, “I felt that some particles of sugar and drops of milk would be inevitably retained by the teabag, therefore I squeezed the teabag in hot water so that nothing wholesome would be wasted.”

## Laying the “Foundation Stone”

When Shaykh-ut-Tarīqat, Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ was requested to lay the foundation stone, during the construction of Faizān-e-Madīnaḥ, in Ṣaḥrā-e-Madīnaḥ, Bāb-ul-Madīnaḥ, Karachi, he replied, “In the ceremony termed as ‘Laying the Foundation Stone’, usually a dignitary is invited and he places a spade full of cement mixture into a hole dug on the construction site. Sometimes he also lays a brick or two. This is a mere ceremony, after which this cement and the bricks are not used in the actual construction. In my opinion this is wastage and if this is done with the donations collected to build a Masjid then whoever authorized this [wastage of public funds] has to not only repent but also has to reimburse the wasted amount from his pocket, back into the Masjid funds.”

The brothers then requested him to lift a curtain from a plaque with a commemorative inscription. He replied, "There is definitely a difference between lifting a curtain and laying a foundation." He further pointed out, "Since this is only a piece of land, there is a good chance of losing the commemorative plaque as well."

Finally, Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ suggested to dig a hole where the builders were supposed to erect a pillar for the actual building and instead of calling the ceremony "Laying the Foundation" he دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ advised that it should rather be called the "Beginning of Construction." Thus, on Sunday the 22<sup>nd</sup> of Rabī'un-Nūr 1426 A.H., 1st of May 2005, according to his advise the rights of "Beginning the Construction" were fulfilled. The event was a display of Amīr-e-Aḥl-e-Sunnat's دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ love for the Prophet's Noble family. Twenty five blessed children (Sayyids) from the descendants of the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ were given the honour to dig at the site of the pillar. He also participated in the digging process with the children. In this magnificent manner the construction of Faizān-e-Madīnāḥ (Ṣaḥrā-e-Madīnāḥ, near Toll Plaza, Super Highway, Bāb-ul-Madīnāḥ, Karachi) began.

*Sunnat kī bahār āī, Faizān-e-Madīnāḥ mayn*

*Raḥmat kī ghatā chāī, Faizān-e-Madīnāḥ mayn*

*Sunnatḥ prospered in Faizān-e-Madīnāḥ*

*Blessings showered down in Faizān-e-Madīnāḥ*

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## Generosity and Altruism

Once, Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ was approached by an Islamic brother who asked him for his walking stick (to gain blessings from it). He said, "Instead of one, take both of them." That brother took both of the staffs of Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ and left. That brother's son later inquired Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ,



“Which one [of those two] was in your use?” (So he could return it) Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ replied, “I have already given him permission to take both of them. I intend to earn the reward of donating my beloved thing in the Path of Allāh عَزَّوَجَلَّ. It is stated in the Qurān:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ

**‘You shall never attain good unless you spend your favourite thing;’**

(Sūrah: Āl-e-‘Imrān, Juz. 4, āyah. 92) (Kanzul Īmān(Treasure of Faith)[Translation of Quran])

## Devotional Practices and Worship

By the Grace of Allāh عَزَّوَجَلَّ, Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ was born into a household with a righteous Madanī Environment, where the daily prayers were offered promptly on time and the day-fasts of Ramaḍān were keenly observed. As soon as his beard began to grow he kept it, at a time when very few youngsters wore beards. Further he had also adopted the Haircut according to Sunnah [Zulfayn] early in life.

## Steadfastness in Congregational Prayers

From the very beginning, Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ possessed a strong commitment to congregational prayers [Jamā’at], that “forgoing Jamā’at” is not in his vocabulary. He is so adamant about attending congregational prayers that when his mother passed away, and there were no male family members present in the house besides himself, still he, by the Grace of Allāh عَزَّوَجَلَّ, managed to join the congregational prayers in the Masjid. He later said, “In the sorrow of my mother’s passing away, tears were rolling down, but by the Grace of Allāh عَزَّوَجَلَّ my congregational prayers were not forgone.”

*Namāzūn mayn mujhay sustī nā ho kabhī, Āqā ﷺ*  
*Paṛhūn pānchūn namāzayn bā-jamā‘at Yā Rasūlullāh ﷺ*

*Yā Rasūlullāh ﷺ! Laziness may never overcome me, and I shall pray*  
*Oh Prophet of Allāh ﷺ! I join congregation, five times a day!*

Once, upon doctor’s advice he دَامَتْ بَرَكَاتُهَا الْعَالِيَةِ went to Hyderabad for an operation. Before hand, he دَامَتْ بَرَكَاتُهَا الْعَالِيَةِ had requested that the operation be performed after ‘Ishā Ṣalāh, so that he دَامَتْ بَرَكَاتُهَا الْعَالِيَةِ would not miss any of his Ṣalāh. For the operation, his hands were tied on his sides; as soon as they were released he brought them together as if in prayer, while still in a state of unconsciousness. Further, instead of moaning and complaining about the pain, he was busy in the remembrance of Allāh (عَزَّوَجَلَّ) [Ẓikr], reciting Durūd and in making supplications.

Suddenly he inquired, “Is it time for Fajr Ṣalāh? If it has started then I will pray, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*!” He was assured that there was still plenty of time until the start Fajr prayer time.

## Lack of Love for Material Possessions

Whenever Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهَا الْعَالِيَةِ has to keep some money with him, he keeps it in the right pocket, of his long-shirt [kurta], instead of the left one. When he was asked about the wisdom behind this act, he commented, “I do not keep any money in my left pocket because I do not want to keep it close to my heart. I detest this, therefore whenever I need to keep money with me I keep it in my right pocket.” Yet at another instance, whilst mentoring the Islamic brothers, Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهَا الْعَالِيَةِ commented, “By the Grace of Allāh عَزَّوَجَلَّ! I don’t recall ever asking for the material worldly possessions in front of the ‘Golden Grill’ [at the Holy site] in the court of the Prophet ﷺ. Instead I have asked, ‘Yā Rasūlallāh ﷺ! Grant me a heart, immersed in your memories... O beloved Prophet of Allah ﷺ bestow me the eyes which cry in your love.... And before

the fire of your love is extinguished from my heart, before the tears dry up in my eyes, grant me death, with faith and peace in [your] blessed city of Madīnah.”

*Rāt din ‘ishq mayn tayray taṛpā karoon*  
*Yā Nabī ﷺ! Āysā soozzay jigar chāḥīyae*  
*Ṣoq baṛḥtā raḥay ashk baḥtay raḥayn*  
*Muztarib qalb aur chashmay tar chāḥīyae*  
*Gar woḥ farmāyn ‘Aṭṭār دامت برکاتہم العالیہ kiyā chāḥīyae*  
*Mayn kagoon gā Madīnay kā gham chāḥīyae*  
*Day and night, toss and turn, drenched in love*  
*Yā Nabī ﷺ! Give me such a passionate heart*  
*As fervour rises, tears roll, I beg*  
*For a restless heart, and the flowing eye*  
*‘Aṭṭār’s دامت برکاتہم العالیہ wish, if asked, my reply*  
*Confer the contentment, the passion of Madīnah*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## Simplicity

Amīr-e-Ahl-e-Sunnat دامت برکاتہم العالیہ usually prefers to wear simple white clothes, without ironing them, and ties a small turban [‘Imāmaḥ] with a simple green cloth. Explaining his choices he said, “I do not prefer to wear extravagant clothes even though Allāḥ عزَّوجلَّ has blessed me with enough wealth that I can afford them. People also give me expensive and fancy clothes as gifts, but I pass them to others. For one, Allāḥ عزَّوجلَّ has bestowed simplicity in my temperament. Secondly, thousands of people follow me, and if I start wearing expensive and elaborate clothes, then these people might also try to adopt these expensive attires. The well to do folks, from amongst my followers, may be able to afford them but what would my poor Islamic brothers do? Therefore, in the consideration of my poor Islamic brothers, I avoid fancy attires.

## Love of Ramaḍān

Companion Ḥaḍrat Sayyidunā Abū Hurairah رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “This month [of Ramaḍān] has come near. By Allāh عَزَّوَجَلَّ! No month has come to the Muslims which has more worth than Ramaḍān, nor has any month come to the hypocrites which is worse [for them] than Ramaḍān.” (*Ṣaḥīḥ ibn Khuzaymā*, pp. 188, Ḥadīṣ 1884, vol. 3)

## Welcoming Ramaḍān

Amīr-e-Aḥl-e-Sunnat’s وَأَمْسَتْ بَرَكَاتُهُمُ الْعَالِيَةُ joy is commendable, as the blessed month of Ramaḍān approaches. His feelings are depicted in one of his poems:

*Marḥabā šud Marḥabā, phir āmaday Ramazān ḥay  
 Khil uithay murjḥay dil tāzaḥ hūwā, Imān ḥay  
 Hum gunāḥgāroon pay, yeḥ kitnā Bara aḥsān ḥay  
 Yā Khudā عَزَّوَجَلَّ! Tu nay ‘aṭṭa phir kar diyā Ramaḍān ḥay  
 Ḥar ghārī raḥmat bhārī ḥay, ḥar tarāf ḥain barkatain  
 Māḥ-e-Ramaḍān raḥmatoon aur barkatoon kī kān ḥay  
 Yā Ilāhī عَزَّوَجَلَّ! Tu Madīnay main kabḥī Ramaḍān dikhā  
 Muddatoon say dil mayn yeḥ ‘Aṭṭār kay armān ḥay*

*Welcome! Thousand welcomes! Ramaḍān has approached  
 Dispirited hearts have blossomed and Faith restored.  
 For us sinners, a great gift has been bestowed  
 Yā Allāh عَزَّوَجَلَّ! You give us Ramaḍān, again endowed.  
 Every second is filled with mercy that can be traced  
 The Month of Ramaḍān is a Mine of Mercy and grace,  
 Yā Allāh عَزَّوَجَلَّ! May I visit Madīnaḥ Ramaḍān in some year  
 Yā Allāh عَزَّوَجَلَّ! This has been the wish of ‘Aṭṭār, for several years.*

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## Bidding Farewell to Ramaḍān

In Ramaḍān 1403 A.H., Amīr-e-Ahl-e-Sunnat دامت بركاتهم العالیه was doing I'tikāf in the Masjid with several Islamic brothers. On the 29<sup>th</sup> day of Ramaḍān, after breaking-fast [Iftār] and praying Maghrib Ṣalāh he was sitting with his head bowed down, when one brother approached him and said, “Mubāarak [Congratulations]! The moon of Eīd-ul-Fiṭr<sup>18</sup> has been sighted.” As soon as he heard this, he turned pale and tears started to stream down his cheeks. While weeping, he commented, “Alas! The blessed month of mercy, the month of blessings has departed from us, but we did not make good of it.” Still sobbing he recited the verses of his farewell poem, in his mourning and passionate voice. Hundreds of people who had gathered there to meet him also started weeping with him. He دامت بركاتهم العالیه kept weeping and pleading for a long time.

*Akhirī rozay ḥayn, dil ghamnāk muzṭar jān ḥay*  
*Ḥasratā-wā-ḥasratā, ab chal diyā Ramaḍān ḥay*  
*‘Ashiqān-e-māḥ-e-Ramaḍān, ab ro raḥay ḥain pḥūt kar*  
*Dil baṛā baychaīn ḥay, afsūrdaḥ rūḥ-o-jān ḥay*  
*Al firāquo wal firāq, aay Rab عَزَّوَجَلَّ kay meḥmān alfirāq*  
*Alwida’a wa alwida’a, tuḥḥ ko māḥ-e-Ramaḍān ḥay*  
*Dāstān-e-gham sunāayn kīs ko jā kar āh! Ḥum?*  
*Yā Rasūlallāḥ صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم Daīkhō chal diyā Ramaḍān ḥay*  
*Sab musalmān alwidāa’ keḥtay ḥain ro ro kar tuḥḥay*  
*Āḥ! Ab chand ḡhaṛyoon kā raḥ gayā meḥmān ḥay*  
*Kāsh! Ātay sāl ḥo ‘Aṭṭār ko Ramaḍān naṣīb*  
*Yā Nabī صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم Mīṭḥay madīnay mayn, Bara armān ḥay*  
*Last Days of Ramaḍān, heart sinks, and body is saddened*  
*Woe! Ramaḍān now leaves us abandoned*  
*Fans of Ramaḍān are weeping excessively*

<sup>18</sup> Eīd ul-Fiṭr (“The Festival of the Fast Breaking”) marks the end of the month of Ramaḍān.

*Hearts in turmoil; Soul and body grieved immensely  
 Departing is the guest of the Allāh ﷺ  
 Farewell, farewell! O the month of Ramaḍān  
 Who should we confide, our sorrow tale  
 Yā Rasūlallāh ﷺ! See Ramaḍān leaves us bewail!<sup>19</sup>  
 Muslims bid it farewell, all weeping  
 Now you are only a guest for few moments, leaving  
 Wishing is 'Aḥḍār, that in the year coming  
 Yā Rasūlallāh ﷺ! Ramaḍān in Madīnaḥ he is spending*

## Worrying about Preserving Faith

The Prophet of mankind, the peace of our heart and mind, the most generous and kind ﷺ said:

إِنَّمَا الْأَعْمَالُ بِالنَّوَاتِيغِ

“Actions are dependent upon ending [meaning death].”

(Ṣaḥīḥ Bukhārī, pp. 274, Ḥadīṣ 6607, vol. 4)

Amīr-e-Aḥl-e-Sunnat دامت برکاتہم العالیہ is very sensitive and extremely cautious about preserving his and others' Imān [faith and avoiding disbelief]. During the month of Ṣafar in 1424 A.H., he دامت برکاتہم العالیہ wrote an open letter to the members of Markazī Majlis-e-Shūrā [Central Advisory Body] and other members of Dawat-e-Islami's management committees. In the following excerpt from this letter, pay special attention to the heart-wrenching words and the style of self analysis, as he reflects upon himself while performing Fikr-e-Madīnaḥ:

“(After greetings of Salām he writes) Alas! While writing these words, I am very far away from the illuminated city of Madīnaḥ! The time there in Splendid Madīnaḥ is 3:21 am in the morning and in Pakistan it is 5:21 am. I am writing to you from my office, at my residence as my heart is drenched in sorrow. These days the strong

<sup>19</sup> grieved

gusty winds are blowing, which make the hearts tumble. Woe! Old age is persistently pursuing me and conveying the messages of [rapidly approaching] death but the defiance of the inner-self [nafs] is also on the rise. I fear that one strong blow of wind might extinguish the flame of my life! Yā Allāh عَزَّوَجَلَّ! One day the lamp of my life will surely be extinguished, but I pray that the candle of my faith may remain lit and enlightened forever. Yā Allāh عَزَّوَجَلَّ! Pull me out of the swamps of sins. Yā Allāh عَزَّوَجَلَّ! Have mercy... mercy ... mercy! (*Destruction of Backbiting*, p. 2)

*Musalmān ḥay ‘Aṭṭār tayrī ‘aṭā say  
Ḥo Imān par khātimaḥ yā Ilāhī عَزَّوَجَلَّ*

*‘Aṭṭār is a Muslim with your gifted donation  
Yā Allāh عَزَّوَجَلَّ! Grant me demise with pure conviction*

Since Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has always been concerned about the protection of the Muslims’ faith, he initially wrote a concise booklet titled ‘28 Sentences of Blasphemy’ which points out several common phrases of kufr (blasphemy). As there was a need of a thorough book on this topic, he compiled one of the most important of his books, Questions Answers about Blasphemy which contains thousands of examples of blasphemous sentences. Without exaggeration, it is a unique book of this kind. The importance of this masterpiece can be realized only by going through it. All the Muslims should buy and study this extremely significant book at their earliest.

## **Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ and the Respected Scholars**

Not only does Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ dearly respects the Scholars of Aḥl-e-Sunnat, but he gets really upset if he hears someone uttering phrases of disrespect against them.

At one place Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has written: “In Islam, the rightly guided scholars possess an esteemed rank, and because

of their religious knowledge they are raised in stature above the masses. Indeed, they receive more reward for their righteous deeds and acts of worship. As narrated by Sayyidunā Muḥammad bin ‘Alī رَضِيَ اللهُ تَعَالَى عَنْهُمَا ‘Two cycles [Rak’at] of prayer offered by a scholar, are more worthy [in reward] than seventy cycles offered by a non-scholar.’” (*Kanz-ul-‘Ummāl*, pp. 67, vol. 10)

Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ further wrote, “In the light of this, all those associated with Dawat-e-Islami, and indeed all Muslims in general, should not defy and confront the scholars of Aḥl-e-Sunnat. They shouldn’t be heedless of respecting them at all times and should completely refrain from degrading them in any way form or fashion. Without being allowed by Islamic Law, neither should one criticize their character nor their actions, as this falls under backbiting, which is Ḥarām [strictly forbidden] and a major sin and could lead one to the Hellfire.”

Ḥaḍrat Sayyidunā Abul-Ḥafṣ al-Kabīr عَلَيْهِ رَحْمَةُ الْقَدِيرِ stated that, “Whoever has backbitten [an Islamic] scholar, on the Day of Reckoning it will be inscribed on his face that he is hopeless of Allāh’s Mercy.” (*Mukāshifat-ul-Qulūb*, p. 71)

In a letter, Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ once wrote, “Scholars do not need us, we need them. I wish this point of view is well ingrained in the minds of everyone associated with Dawat-e-Islami.” At another instance, he said, “If you distance yourself from the scholars’ feet, you will be lead astray.”

*Mujh ko āy ‘Aṭṭār دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, sunnī ‘ālimoon say piyār ḥay*

*إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ do jahān mayn apnā bāṭra pār ḥay*

*O ‘Aṭṭār دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ! Sunni Scholars, I love them all,*

*إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ, in both worlds, I will not fall.*

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ



## Scholar Respect Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ

By the Grace of Allāḥ عَزَّوَجَلَّ! The respected and noble scholars of Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ recognize the advancement of righteous Madanī work of Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, and often express their admirations, as they praise his achievements.

For example, the Commentator of Ṣaḥīḥ Bukhārī, Grand Master of Jurisprudence of India “Allāmah Shaykh Muftī Sharīful Ḥaq Amjadī عَلَيهِ رَحْمَةُ اللَّهِ الْكَافِي states, “In this day and age, Shaykh Muḥammad Ilyās Qādirī Ṣāḥib is sincerely managing this great momentous global work [of Dawat-e-Islami] without seeking any income or worldly compensation. He is striving solely to please Allāḥ عَزَّوَجَلَّ and His Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. As a result of his devotion and sincerity, hundreds and thousands of misguided individuals have become strict adherents of the correct articles of faith, and many who detested the sacred Islamic laws now lead their lives in accordance with these commandments. Prominent wealthy millionaires and billionaires, and educated degree holders [associated with the organization] keep beards, wear turbans [‘Imāmah] and attend all five congregational prayers daily. Further, they have started taking interest in religious matters. Is this achievement not worthy of being accepted by Allāḥ عَزَّوَجَلَّ? Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

مَنْ تَمَسَّكَ بِسُنَّتِي عِنْدَ فَسَادِ أُمَّتِي فَلَهُ أَجْرُ مِائَةِ شَهِيدٍ

‘At the time of corruption in my Ummah, whoever adhere my Sunnah, will be granted the reward of one hundred martyrs.’

(Mishkāt, P. 30)

If one acts on the Sunnah, at the time when the Muslims are distanced from the right path, then he is endowed with the reward of one hundred martyrs. Imagine the reward for that servant of Allāḥ عَزَّوَجَلَّ who not only adopts the Sunnahs but also develops the mindset of millions to follow them as well, and not just one Sunnah but numerous Sunnahs.”

Likewise, The teacher of the Scholars “‘Allāmah Shaykh Mufti Abdul Qayyūm Ĥazarvī عَلَيهِ رَحْمَةُ اللهِ الْهَادِي said, “I have personally met him [Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ], and found him very humble and adherent of the Islamic laws. He دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ feels for the Muslim masses, respects the scholars, and is extremely sincere in his efforts for the advancement of Islam. The youths who are attached to his movement [Dawat-e-Islami], are engrossed in following the Sunnah of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. His follower’s enthusiasm speaks volumes about his sincerity, steadfastness and points towards his lofty efforts and constant struggles. Without any exaggeration, I can contend that Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ is a highly valuable asset for Aḥl-e-Sunnat.”

Master of literature and a prominent writer, Honourable Shaykh Arshad ul-Qādirī عَلَيهِ رَحْمَةُ اللهِ الْهَادِي wrote, “It is an undisputable fact that one single person, Shaykh Muḥammad Ilyās Qādirī, has stirred a revolution across the globe.”

Shaykh Ḥalīm Aḥmad Ashrafi عَمِدُ سِرَّةِ السَّادِقِي, a pious and aged instructor of the sacred sciences at the renowned and oldest faculty of religious knowledge, Jāmi’ah Dār-ul-‘Ulūm Amjadyā (located at ‘Alamgīr Road, in Bāb-ul-Madīnah, Karachi) once wrote the following appraisal of Shaykh دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, “Looking seriously [at history], there have been many attempts to propagate our religion with a variety of approaches and methodologies even now, there are continued efforts to rectify the Muslim nation [Ummaḥ]. However, Muḥammad Ilyās Qādirī دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ devised a new approach and a new plan and achieved great success in his aims.” He further continues, “In today’s society, where the youth gravitate towards adopting latest fashion trends, the youths of Dawat-e-Islami care little for these trends. Instead they are enthusiastically busy in adopting the faces and clothes of the true Muslims. Having witnessed this, I have come to realize that the founder of this movement must be a person with sincere intentions and motives, free from ostentation and show-off and that his sincerity is well accepted by Allāh عَزَّوَجَلَّ. His purity of intent has resulted in the spreading of his

movement rapidly to localities throughout the country [Pakistan], especially amongst the masses young Muslims who are running to embrace it.”

Shaykh Muftī Muḥammad A’zam Razavī, (an instructor at Dār-ul-‘Ulūm Mazhar-ul-Islām, in Bareilly, India) wrote a detailed letter, in which he wrote, “Whenever an individual or an organization struggles whole-heartedly for a good cause, then it is the promise of Allāh ﷻ to lead them to their destination and victory. Allāh ﷻ says in the Qurān:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

“And those who struggled in Our path, surely We shall guide them in our ways. And no doubt, Allāh ﷻ is with the righteous.”

(Sūrah Ankaboot, Juz. 21, āyah. 69) (Kanzul Imān (Treasure of Faith) [Translation of Quran])

Amīr [Leader] of Dawat-e-Islami, Honourable, Shaykh Muḥammad Ilyās ‘Aṭṭār Qādirī Razavī دامت بركاته العالیہ is the Murīd [disciple] of the Exceptional Khalīfah [Spiritual Successor] of Imām Aḥmad Razā Khān رحمۃ اللہ تعالیٰ علیہ, Shaykh ‘Allāmah Shaykh Ziā-ud-dīn-Madanī رحمۃ اللہ تعالیٰ علیہ. He was granted Khilāfah [Spiritual Successor-ship] by Shaykh Faḍlur Raḥmān, the son of Shaykh Ziā-ud-dīn Madanī. He possesses a deep and lasting admiration for Imām Aḥmad Razā Khān رحمۃ اللہ تعالیٰ علیہ, and propagates the message and preaching of Aḥl-e-Sunnat. In the propagational congregations of Dawat-e-Islami, there is always a reference of the writings of ‘Alā-Ḥaḍrat رحمۃ اللہ تعالیٰ علیہ, be it “Kanz-ul-Imān,” the [Urdu] translation of Qurān, or his poetic Salām or his other writings. Some of the speeches and writings of the leader of Dawat-e-Islami are even extracted from [the collection of verdicts entitled] Fatāwā-e-Razawīyyah and other writings of Imām Aḥmad Razā Khān رحمۃ اللہ تعالیٰ علیہ.

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## Love of Prophet's Sacred Progeny

Honourable Shaykh of Ṭarīqah, Amīr-e-Aḥl-e-Sunnat دامت برکاتہم العالیہ has the highest order of love and utmost devotion for the Holy Prophet ﷺ and it is natural that if one loves someone, [to such a high degree then] he also adores anything that has even a remote connection with the beloved, beloved's house, beloved's walls and doors, beloved's street of residence, and the beloved's locality. Surely then if someone who has sunk in the love of the Prophet of Allāh ﷺ then why shouldn't he love his family and descendants? Whereas Amīr-e-Aḥl-e-Sunnat دامت برکاتہم العالیہ admires each and every particle of Sacred Madīnah, he دامت برکاتہم العالیہ is also seen as a forerunner in respecting the descendants of the Sovereign Prophet ﷺ [aḥl-ul-bayt] as well.

During his public meeting sessions, if he دامت برکاتہم العالیہ is informed that the person is a "Sayyid" [descendant of the Prophet ﷺ] then he دامت برکاتہم العالیہ often humbly kisses the hand of the Descendant Prince, in respect. He also shows his exceptional kindness and affection towards their [Sayyid's] children. Sometimes when he دامت برکاتہم العالیہ sees a Sayyid he دامت برکاتہم العالیہ recites this couplet of Imām of Aḥl-e-Sunnat [Imām Aḥmad Razā Khān علیہ الرحمۃ].

*Tayrī nasl-e-pāk mayn ḥay bachchaḥ bachchaḥ Nūr kā,*

*Tū ḥay 'ayn-e-nūr tayrā sab ghārānāḥ Nūr kā*

*Every child in progeny, is light and Nūr*

*You ﷺ are the actual nūr; and your household is Nūr*

## Devotion to Ala Ḥaḍrat Imām of Aḥl-e-Sunnat رحمۃ اللہ تعالیٰ علیہ

Amīr-e-Aḥl-e-Sunnat دامت برکاتہم العالیہ writes, in his booklet entitled "Sayyidī Qutb-e-Madīnah رحمۃ اللہ تعالیٰ علیہ": "By the Grace of Allāh عزوجل! I was introduced to, Imām of Aḥl-us-Sunnah, Imām Aḥmad Razā Khān علیہ الرحمۃ since my childhood. As I matured, his love and devotion found a special place in my heart. I can claim, without

any fear of contradiction, that I reached Allāh عَزَّوَجَلَّ and recognized His الله تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Divinity through the Magnificent Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and I learned about the Glorious Prophet through the great Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ.”

‘Ala Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ say ḥamaīn to piyār ḥay

اِنْ شَاءَ اللهُ عَزَّوَجَلَّ apnā baiṛa pār ḥay

Aḥmad Razā رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, we love him all

اِنْ شَاءَ اللهُ عَزَّوَجَلَّ we will not fall

## First Booklet

Due to his immense love and admiration for Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ, he wrote his very first booklet on the life of Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ titled “Tazkiraḥ-e-Imām Aḥmad Razā” [which has been rendered into English under the title “Biography of Imām Aḥmad Razā عَلَيْهِ رَحْمَةُ الرَّحْمَنِ.” In one of his poems, he has written this couplet:

Tu nay bāṭil ko mitayā, Ay Imām Aḥmad Razā رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ

Dīn ka dānkā bajāyā, Ay Imām Aḥmad Razā رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ

You eradicated the erroneous, Oh, Imām Aḥmad Razā!  
And propagated the righteous, Oh, Imām Aḥmad Razā!

## First Visit to Bareilly, India

Throughout the duration of Amīr-e-Aḥl-e-Sunnat’s دَامَتْ بَرَكَاتُهَا الْعَالِيَةِ first visit to Bareilly<sup>20</sup> [U.P., India], he دَامَتْ بَرَكَاتُهَا الْعَالِيَةِ remained barefooted in respect of Imām Aḥmad Razā Khān’s عَلَيْهِ رَحْمَةُ الرَّحْمَنِ town. When it was time to visit the mausoleum of the Imām عَلَيْهِ رَحْمَةُ الرَّحْمَنِ, the bystanders could not help but weep as he entered the shrine rolling on the ground [out of sheer humbleness and respect].

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<sup>20</sup> City of Bareilly, in Uttar Pradesh, India is the birth place and final resting place of the great Shaykh, ‘Alā-Ḥaḍrat, Honourable Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ.

During this visit, he also came to hear of a pious elder who had been blessed with the pleasure of meeting Imām Aḥmad Razā Khān عليه رحمته الرحمن in person, and so Amīr-e-Aḥl-e-Sunnat دامت بركاؤهم العاليه and both his sons went to visit him and paid their respects by kissing the privileged eyes that had seen the sacred face of Ala Ḥaḍrat Imām Aḥmad Razā Khān عليه رحمته الرحمن and feet as well.

Amīr-e-Aḥl-e-Sunnat دامت بركاؤهم العاليه once stated: “May our intellects be sacrificed on the sayings of Imām Aḥmad Razā Khān عليه رحمته الرحمن! We sincerely accept his Islamic legal opinions and rulings [fatwā].”

Out of this love for Imām Aḥmad Razā Khān عليه رحمته الرحمن, whenever Amīr-e-Aḥl-e-Sunnat دامت بركاؤهم العاليه has to explain the verses of the Qurān in his writings or in his discourses, he دامت بركاؤهم العاليه makes a point to adopt only ‘Alā-Ḥaḍrat’s عليه رحمته الرحمن translation of Qurān from “Kanzul-Imān” and advises others to do the same.

## The Welfare of the Muslims

The Prophet of mankind, the peace of our heart and mind, the most generous and kind صلى الله تعالى عليه وآله وسلم said: “Religion is [another name for] well-wishing.” His companions عليههم الرضوان inquired, “Yā Rasūlallāh صلى الله تعالى عليه وآله وسلم! [Wishing-well] for whom?” He صلى الله تعالى عليه وآله وسلم replied, “For Allāh عز وجل, for His books, for His Prophets [Rasūl], for the Imāms of the Muslims and for the masses.” (*Ṣaḥīḥ Muslim*, pp. 47, *Ḥadīṣ 55*, vol. 3)

Amīr-e-Aḥl-e-Sunnat دامت بركاؤهم العاليه is compassionately inclined towards the goodwill for his fellow Muslims. In this context, there are many examples, out of which one is appended here:

## He Sat on the Steps

By the Grace of Allāh عز وجل! On the 12<sup>th</sup> night of Rabi’-un-Nūr<sup>21</sup>, Dawat-e-Islami organizes a congregation of Zikr and Na’at, to mark

<sup>21</sup> Also known as Rabi’ al-Awwal. It is the third month of the Islamic Calendar.

the birth of the Holy Prophet ﷺ. It is probably the largest [Maulūd celebration] gathering in the world.

During this event in 1418 A.H., when the great Amīr-e-Ahl-e-Sunnat دامت برکاتہم العالیہ arrived to deliver a speech at about midnight, the Qurānic recitation had already started. So, instead of coming onto the stage, he sat on the steps and listened attentively to the Qurānic verses. After the recitation finished, someone asked him as to the wisdom behind sitting on the steps, [instead of climbing onto the stage]. He دامت برکاتہم العالیہ replied that it is stated in the Holy Qurān:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

‘And when the Qurān is recited, hear it patiently and be silent so that you may have mercy.’ ”

(Sūrah: Al-Araf, Juz. 9, Āyah: 204) (Kanzul Īmān (Treasure of Faith) [Translation of Quran])

He دامت برکاتہم العالیہ continued, “And it is stated in Fatawā-e-Razawīyyah, ‘When the Qur'an is being recited aloud, it is Farḍ<sup>22</sup> upon all the attendees to listen to it [carefully and attentively] provided they have gathered to listen to it otherwise, only one person's listening will suffice, even though others are busy in their own chores.’”

(Fatāwā Raḍawīyyah (Jad īd), pp. 353, vol. 23)

He further added, “Qurānic recitation was underway when I entered and if I would have directly stepped onto the stage, it was likely that the brothers would have yelled out slogans to welcome me and this should not happen during the Qurānic recitation, therefore I felt obliged to sit down on the steps, away from the sight of the crowds, as a precaution.”

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<sup>22</sup> It is the obligation of Islam without performing which one cannot be freed from duty and if some act is Farḍ in worship, the worship will not be accepted without performing that act. Not performing a Farḍ deliberately is a grave sin.

## Fear of the Hereafter

Once, Amīr-e-Aḥl-e-Sunnat دامت برکاتہم العالیہ was busy in a Madanī Mashwarah [meeting], and could not sleep the entire night. After the Fajr Ṣalāh, an Islamic brother requested, “Take some rest. You have to get up again at 10 a.m. You can offer Ṣalāt-ul-Ishrāq and Ṣalāt-ul-Ḍuḥā<sup>23</sup> prayers then.” To which he دامت برکاتہم العالیہ replied, “There is no guarantee of my life. I don’t know whether I will be able to get up or not. You never know if these might be the last Nafil [Supererogatory] prayers of my life.” After this he دامت برکاتہم العالیہ offered his Ṣalāt-ul-Ishrāq and Ṣalāt-ul-Ḍuḥā before taking some rest.

## Commitment to Righteous Madanī Work

In 1991, during a Madanī Qāfilaḥ the Honourable Amīr-e-Aḥl-e-Sunnat دامت برکاتہم العالیہ arrived in Jāmī’ah Masjid Nūr-un-Nabī in Dehli, India. Most of the accompanying members of the Qāfilaḥ went to sleep, after praying Ishā because they were all exhausted from the journey. Despite the fatigue, Amīr-e-Aḥl-e-Sunnat دامت برکاتہم العالیہ stayed up till midnight, trying to inspire the Islamic brothers towards righteousness and good deeds who had come to meet him.

## Self-Sacrifice

The days before Eīd-ul-Aḍḥā<sup>24</sup> 1424 A.H., Shaykh-e-Tariqat Amīr-e-Aḥl-e-Sunnat دامت برکاتہم العالیہ was out of the country [Pakistan]. Some senior members [Zimāiḥdārān] of Dawat-e-Islami insisted that he return to Pakistan for Eīd. He agreed to their request. However, a few days before Eīd, he emailed: “I had a flight confirmed for Friday night (8<sup>th</sup> Zil-Ḥajjah 1424 A.H). On Wednesday, my heart was on

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<sup>23</sup> Ishrāq and Ḍuḥā are both prayers which are Nafil [Supererogatory] and can be prayed from about twenty minutes after sunrise till before Zawal time, when the sun is overhead.

<sup>24</sup> Eīd-ul-Aḍḥā (“The Festival of Sacrifice” also called “Bakr Eīd”) is celebrated to commemorate Prophet Ibrahim’s عليه السلام willingness to sacrifice his son to please Allāh عَزَّوَجَلَّ.



pins and needles. I thought long and hard that if I come to Bāb-ul-Madīnah [Karachi, Pakistan] I would be able to celebrate Eīd, with my family and children, amongst several Islamic brothers. But, coming to Bāb-ul-Madīnah also means obeying my lower-self [Nafs]; whereas focusing on my literary work while staying in the Emirates would be beneficial for my hereafter. On one hand, in Bāb-ul-Madīnah, surrounded by people, there is a great chance of falling into sins, whereas, on the other hand staying here by myself, means I would have less opportunities to commit sin. Guarding the eyes and tongue [from sins] is harder among the crowds whereas in the Emirates, away from the hoards of people, it is relatively easy to put a Madanī restraint of the eyes and the tongue [i.e. safeguarding them from sins]. I reckoned that visiting Bāb-ul-Madīnah now, will not result in any positive righteous task; rather it would only please my self [nafs]. True sacrifice is that which is demanding on the self [nafs] and as this is the season of sacrifice, therefore it seems appropriate for me to sacrifice my own desires. Thus, eyeing the tremendous benefits of the hereafter, I have decided to postpone my return to Bāb-ul-Madīnah, for now.”

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## Lack of Time but Lot of Work to be done

In December 2002, Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ was admitted to Rajpūtānah Hospital, (Hyderabad, Sindh, Pakistan) for surgery. He had already changed into hospital clothes and was ready for the surgery when he was informed that there would be a delay of about an hour before the operation. He was requested to take some rest, but he replied, “Time is short and there is a lot of work still to be done,” and started working on his writings.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## Poetry

Like Imām Aḥmad Razā Khān عليه رحمة الرحمن, Amīr-e-Aḥl-e-Sunnat's treasury of poetry consists of only Na'at<sup>25</sup>, Manqabat<sup>26</sup> and Munājāt<sup>27</sup>. The Islamic brothers who know his schedule are amazed at how he carves out time to compose these poems? Unlike other master poets, he does not keep himself occupied in writing poetry, he rather writes his poems (Na'at and Munājāt) when his mind is engrossed in the memories of the Beloved Prophet صلى الله تعالى عليه وآله وسلم, and his heart is engulfed in the love of the Makkī Madanī Muṣṭafā صلى الله تعالى عليه وآله وسلم. Shaykh e Ṭarīqat Amīr-e-Aḥl-e-Sunnat دامت بركاؤهم العاليتين, besides writing Ḥamd<sup>28</sup> and Na'at poems, has also authored Manqabat poems, praising the Glorious Companions عليهم الرضوان and the glorious & pious Saints رحمهم الله تعالى. Up until the time of writing this booklet, he has composed about 255 poems. His poetical masterpiece entitled "Wasail-e-Bakhshish" consisting of more than 4800 couplets has also been published.

A unique quality of his poetry is that it is benevolently inclined towards well-wishing and inviting Muslims towards righteousness. For example, Amīr-e-Aḥl-e-Sunnat دامت بركاؤهم العاليتين writes:

*Shāḥa* صلى الله تعالى عليه وآله وسلم *aysā jazbāḥ pāoon kay mayn khūb sīkh jāoon*  
*Tayrī sunnatayn sīkhānā, Madanī Madīnay wālay* صلى الله تعالى عليه وآله وسلم  
*Milay sunnatoon kā jazbāḥ, mayray bhāi chorayn maulā*  
*Sabḥi dārḥiyān mundvānā, Madanī Madīnay wālay* صلى الله تعالى عليه وآله وسلم  
*Mayrī jis qadar ḥayn bāḥnayn, sabḥi kāsh burqaḥ pāḥnayn*  
*Ḥo karam shāḥ-e-zamānāḥ, Madanī Madīnay wālay* صلى الله تعالى عليه وآله وسلم

<sup>25</sup> Na'at is poetry praising the Holy Prophet صلى الله تعالى عليه وآله وسلم.

<sup>26</sup> Manqabat is poetry praising the Saints رحمهم الله تعالى including the Companions عليهم الرضوان of the Prophet صلى الله تعالى عليه وآله وسلم.

<sup>27</sup> Munājāt is poetry comprising of supplications and invocations.

<sup>28</sup> Ḥamd is a poem praising the attributes of Allāḥ عز وجل.

*Yā Rasūlullāh ﷺ may I have the passion to seek Islamic education*  
*Teach me your ways, My Madanī ﷺ from Madīnah*  
*Endowed with passion to follow your tradition*  
*May my brothers stop shaving, My Madanī ﷺ from Madīnah*  
*All my sisters adopt the veil from head to toe, dress of conservation*  
*O the mercy of the world ﷺ! My Madanī ﷺ from Madīnah*

## Avidly Inviting towards Righteousness

Amīr-e-Aḥl-e-Sunnat دامت برکاتہم العالیہ is very avid and active in rectifying others' actions. Whenever he finds someone acting against the sacred Islamic laws or against the ways of Sunnah, he usually corrects them in a polite and courteous manner.

## Made One Repent from Phrase of Disbelief

Several years ago, an Islamic brother who was a resident of Soldier Bāzār [area in Karachi, Pakistan] came to visit Amīr-e-Aḥl-e-Sunnat دامت برکاتہم العالیہ but was unable to meet him. In a state of frustration he uttered some inappropriate words. When Amīr-e-Aḥl-e-Sunnat دامت برکاتہم العالیہ later learned about what he had said, he remarked, "This is a statement of disbelief!" Then he headed out in search of this brother. Finally, after about two hours of relentless searching, Amīr-e-Aḥl-e-Sunnat دامت برکاتہم العالیہ located his house and informed him about this statement of disbelief and convinced him to repent. By the Grace of Allāh عزوجل, Amīr-e-Aḥl-e-Sunnat's دامت برکاتہم العالیہ efforts to inspire him towards righteousness bore fruit, and that brother repented [from his statement of disbelief] and renewed his faith [Imān].

## Rectification of the One Offering Prayer

Once, an Islamic brother was praying Ṣalāḥ at the residence of Amīr-e-Aḥl-e-Sunnat دامت برکاتہم العالیہ, while he was in Sajdah [prostration] Amīr-e-Aḥl-e-Sunnat دامت برکاتہم العالیہ noticed that the sole of his toes

were not properly placed on the ground. After he finished his prayer, Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ politely explained to him the proper way of bending the toes and demonstrated it practically as well.

## Advising against Calling Someone Names

Once, an Islamic brother addressed someone with an inappropriate title. Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ corrected him right away, utilizing his inspirational efforts: “Don’t speak like this! One who spoils the name of a Muslim is termed in the Qurān as a ‘Fāsiq’ [transgressor], as Allāh عَزَّوَجَلَّ Says:

وَلَا تَنَابَرُوا بِالْأَلْقَابِ طِبْسُ الْأَسْمِ الْقُسُوقُ بَعْدَ الْإِيمَانِ  
وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾

**And do not give bad names to others; what a bad name is to be called as transgressor despite being Muslim, and those who repent not, are oppressors.**

*(Sūrah: Al-Hujurāt, Juz. 26, āyah. 11) (Kanzul Īmān(Treasure of Faith)[Translation of Quran])*

## Fear of Violating the Rights of Others

Where Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ is utmost cognizant of following the commandments of Allāh عَزَّوَجَلَّ, he is also very perceptive of the rights of others. He once explained, “If Allāh عَزَّوَجَلَّ wills, He can forgive His Rights, with His Endless Mercy, but the matter of the rights of others is more severe. Until the person whose rights are violated, does not forgive his rights, Allāh عَزَّوَجَلَّ will not forgive those rights either. Allāh عَزَّوَجَلَّ can forgive, it is not necessary for Him the Almighty عَزَّوَجَلَّ, the Omnipotent - to bind us to seek forgiveness from our fellow beings, but this is His will that the oppressor requests the oppressed for forgiveness and tries to acquiesce him.”

## Caring for Others' Rights since Childhood

Once when talking to some associates, he said, as an inspiration to others, “With the blessings of Allāh ﷻ and his Beloved Prophet ﷺ, I have been blessed since my childhood with the awareness of fulfilling the rights of others. When I was still quite young and an orphan, our family was ridden with poverty. We used to peel roasted grams and roasted peanuts, to support ourselves. We were paid Re. 0.25 to peel one kilogram [about 2.2 pounds] of grams and a fourth of that to peel one kilogram of peanuts. All the members of our household participated in this task, and being a child, I would often eat some nuts while working. Afterwards, regretting this I would plead my mother to get these forgiven from the owner of the business. My mother would therefore tell him, “Children ate two nuts.” And in reply he used to say, “No problem.” I used to think that I had eaten more than two nuts but my mother only mentioned two. It is only later when I grew up; I realized that two nuts, [in the Urdu language] is a figurative term for a ‘small quantity’ and I use to eat only a small amount sometimes.”

## Seeking Forgiveness for a Small Page Tear

Once, Amīr-e-Ahl-e-Sunnat دامت برکاتہم العالیہ borrowed a volume of Fatawā-e-Razawīyyah from a final year student at Jāmi'a-tul-Madīnah<sup>29</sup>, in Bāb-ul-Madīnah, Karachi. Amīr-e-Ahl-e-Sunnat دامت برکاتہم العالیہ returned the book, along with a short note. When the student read the note he was amazed with tears in his eyes. (The matter of the letter was as follows):

“My Dear Madanī son! May your honour increase! I greet you with thankful greetings of Salām. Besides the lines [we discussed] I have also read other parts of the book as well. I have a habit of underlining the important phrases [while reading] but since I did not have the permission from you to do so I refrained from doing that [on your

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<sup>29</sup> Jāmi'a-tul-Madīnah is the institution for learning Islamic sciences run by Dawat-e-Islami.

property]. Because of my utter carelessness, by mistake, I caused a small tear at the top of one of the pages. I apologize to you for that, with extreme remorse. I hope you will graciously grant me forgiveness. The tear is so minor that you might not even notice it. Besides this, if I have violated any of your rights, please forgive me [those rights as well]. If I need to pay you anything for the damages caused to the book, please collect them from me. Make du'ā [supplication] for my forgiveness. With affectionate Salām **وَالسَّلَامُ مَعَ الْإِكْرَامِ** [Was-Salām ma'al ikrām].”

### **During a Sermon Pleading for Forgiveness**

Despite being extremely cautious in observing the rights of fellow citizens, because of his piousness, he has repeatedly pleaded for forgiveness from the masses, during his discourses [Bayānāt]. In one such instance, during the three day Provincial-Level Ijtimā' [congregation] in Bāb-ul-Islām, Sindh [Pakistan], from 2 to 4 Muharram-ul-Ḥarām 1425 A.H. whilst detailing the conditions of repentance, Amīr-e-Aḥl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** informed the many hundreds and thousands of Islamic brothers present there and all those listening via telephone and internet: “One condition of repentance is that one must seek forgiveness from the person whose rights he has violated or whose feelings he has hurt. The more people you know the greater the chance of hurting others feelings. Surely, I have more associates and acquaintances than you, therefore, I request you, if I have violated any of your rights or brought any kind of grief or pain to your heart; if I have been harsh with my words, or if you were hurt because I could not meet with you then I humbly apologize to you. I do not fear you, but out of fear of Allāh **عَزَّوَجَلَّ** I implore and request you to say ‘I forgive you!’”

### **Initiation into a Spiritual Sufi Order**

Out of deep admiration for Imām of Aḥl-us-Sunnah, Reviver of the Religion, Shaykh Imām Aḥmad Razā Khān **عَلَيْهِ رَحْمَةُ الرَّحْمَنِ**, Amīr-e-Aḥl-

e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** had longed to make Bai'at [initiation] into the Shaykh's Spiritual Sufi Order [Silsilah]. He wrote about this: "Neither was there any shortage of Shuyūkh [Spiritual Guides] among the Ahl-e-Sunnat at that time, nor is there any shortage today, but there was only one personality that came to mind (when I decided to become a Murīd and be initiated into a Sufi Order).

*Pasand apnī apnī, khiyāl apnā apnā*

*Different people have different choices*

One advantage of having him as my spiritual leader was that he was only one link away from [the great spiritual guide] Imām Aḥmad Razā Khān **عَلَيْهِ رَحْمَةُ الرَّحْمَنِ**. The other thing that drew me to him was that he lived close to the Green Dome (of the Prophet's **صَلَّى اللّٰهُ تَعَالٰى** **عَلَيْهِ وَاٰلِهٖ وَسَلَّم** Masjid in Madīnah). This esteemed person that I am referring to is Shaykh-ul-Faḍīlah, The Light of Razawīyyah, Beacon for the People, Murīd and Khalīfah [disciple and Spiritual successor] of Imām Aḥmad Razā Khān **عَلَيْهِ رَحْمَةُ الرَّحْمَنِ**. The Teacher of Spirituality, The Guide of Sacred Law, Shaykh of Arabs and non-Arabs, Host of the Guests of Madīnah, Qutb<sup>30</sup> of Madīnah, Honourable Shaykh Ziā-ud-Dīn Aḥmad Madanī Qādirī Razavī **عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوْنِي**."

*Ziā pīr-o-murshid mayray rahnumā hayn* **عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالٰى**

*Surūr-e-dil-o-jān mayray dil rubā hayn*

*Munawwar karaīn qalb-e-‘Aṭṭār* **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** *ko bhī*

*Shahā* **عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالٰى** *! Āap Dīn-e-mubīn ki ziā hayn*

*Ziā* **عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالٰى** *is my guide, leading the way*

*Dear to my heart, my graceful mentor*

*Enlighten the heart of ‘Aṭṭār* **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** *as well*

*You are my Master* **عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالٰى** *, the enlightenment of religion.*

**صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ**

**صَلُّوْا عَلَى الْحَبِيبِ**

<sup>30</sup> Qutb in Sufism is refers to the highest-ranking saint in an area; the focal point of all spiritual energy.

## Spiritual Successor-ship and Permissions

Amīr-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** is the Khalīfah [Spiritual Successor] of Grand Mufti of Pakistan, Shaykh Mufti Waqār-ud-Dīn **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ**. The Commentator of Ṣaḥīḥ Bukhārī, Grand Master of Jurisprudence of India ‘Muftī Sharīful-Ḥaq Amjadī **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ** has also granted Amīr-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** with his Khilāfah [Successor-ship] of the four major Spiritual Sufi Orders [Salasil], Qādirīyyah, Chishtīyyah, Naqshbandīyyah, and Suḥarvardīyyah. He also granted him permission of transmission of the books of Ḥadīṣ, and dissemination of Islamic knowledge etc.

Furthermore, the Khalīfah of Sayyidī Quṭb of Madīnah, Shaykh Faḍlur Raḥmān **عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي** granted him Khilāfah and authorized him with his permission [Ijāzah] of transmission of the books of Ḥadīṣ. Furthermore, he has received Khilāfah from other great Shuyūkh and scholars as well.

## Initiating Others and Spiritual Guiding

Even though he had the permission and Khilāfah to initiate others, out of humility, Amīr-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** did not make people his own Murīd [disciples of his own Sūfī Order] for several years. He would instead initiate them into his Shaykh’s order at the time of initiation. It was only after his Shaykh, Quṭb of Madīnah, Zīā-ud-Dīn Madanī’s passing away that he started initiations into his own Spiritual Sufi Order of Qādirīyyah, Razawīyyah, ‘Aṭṭārīyyah, thus making his disciples “‘Aṭṭārī<sup>31</sup>.”

Later on, he also began initiations [Baī’at] in large Sunnah-Inspiring congregations; following the footsteps of eminent scholars such as the successor and the son of Imām Aḥmad Razā, Shaykh Muṣṭafā Razā Khān **عَلَيْهِ رَحْمَةُ الرَّحْمَنِ**.

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<sup>31</sup> Affiliation ascribed to those who are initiated in the order of Amīr-e-Ahl-e-Sunnat. Females are ascribed with the title “‘Aṭṭārīyyah”, to show their affiliation to him.



## Caring for his Murīds [Disciples]

For many years Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ suffered from a medical problem of excessive volumes of urination. In December 2002, doctors suggested that he should undergo surgery. The operation was set to be performed at night after ‘Ishā prayer upon the desire and advice of the Shaykh so that he would not miss any prayers, [due to anaesthesia].

After the operation, while still in a sub-conscious state, Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ kept repeating these words instead of complaining about the discomfort caused by the surgery:

“Everyone here! Be witnesses that I am a Muslim. Yā Allāh عَزَّوَجَلَّ, I am a Muslim and I am your unworthy servant. Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ I am your lowest-ranking slave. By the Grace of Allāh عَزَّوَجَلَّ, I am the servant of Ghouṣ-ul-A‘ẓam<sup>32</sup> رَحِمَهُ اللهُ تَعَالَى عَنْهُ Yā Allāh عَزَّوَجَلَّ forgive my sins. Yā Allāh عَزَّوَجَلَّ pardon me. Yā Allāh عَزَّوَجَلَّ forgive my father and my mother. Yā Allāh عَزَّوَجَلَّ forgive my brothers and sisters. Yā Allāh عَزَّوَجَلَّ forgive all my Murīds [disciples]. Yā Allāh عَزَّوَجَلَّ forgive (the Late) Hājī Mushtāq رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ (former, Nigrān-e-Shūrā [Head of the Central Advisory Body]). Yā Allāh عَزَّوَجَلَّ forgive all the brothers and sisters associated with Dawat-e-Islami. Yā Allāh عَزَّوَجَلَّ forgive the Ummaḥ [nation] of your Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.”

This shows the immense love of the Shaykh دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ for his Disciples. How much he دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ cares for them that he دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ made Du‘ā [supplication] for their forgiveness even in a state of semi-consciousness.

In fact, on Eīd-ul-Aḍḥā<sup>33</sup> 1423 A.H., he دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ sacrificed one animal on behalf of his poverty-stricken Murīds [disciples] and one

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<sup>32</sup> “Ghouṣ-ul-A‘ẓam” is a title which refers to the Great Sufi Master, Shaykh ‘Abd-al-Qādir al-Jilānī رَحِمَهُ اللهُ تَعَالَى عَنْهُ, the Head of the Qādiri Sufi order.

<sup>33</sup> Eid-ul-Aḍḥā (“The Festival of Sacrifice” also called “Bakr Eid”) is celebrated to commemorate Prophet Ibrahim’s رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ willingness to sacrifice his son to please Allāh عَزَّوَجَلَّ.

for his deceased Murīds and conveyed the reward of the sacrifice to them [Iiṣāl-e- šawāb].

Furthermore, Amīr-e-Ahl-e-Sunnat **وَامِنَّا بِرِكَائِمُ الْعَالِيَةِ** presents the Imān [faith] of each of his Murīd [disciple] to the beloved and blessed Rasūl **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** for safekeeping.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ
أَسْتَغْفِرُ اللهَ	تُؤَيِّدُوا إِلَى اللهِ
صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ

أَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط  
أَمَّا بَعْدُ فَأَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللّٰهِ الرَّحْمَنِ الرَّحِيمِ ط

## CHAPTER 2

### His Historical Achievements

#### Founding Dawat-e-Islami

**D**awat-e-Islāmī is a worldwide, non-political movement of propagating Qurān & Sunnah. In the era of evils, when the tides of decadent ways are rising throughout the world, when mass media is using its resources to spread indecency, when the majority of Muslims continue to adopt immodesty in the name of fashion. In times like these, when the Muslims are eager to gain merely worldly knowledge and are completely heedless of acquiring the knowledge of their noble religion; as these dark clouds of the irreligiousness loom overhead: the enemies of Islam are plotting to slander our fabulous religion; decadence is creeping into our Masjids; atheism and misguidance are in full swing; homes are turning into movie theatres; and Muslims are wasting their precious time in music, movies, alcohol, and gambling.

In these trying times, the Shaykh, The Founder of Dawat-e-Islami the Spiritual Guide, Amīr-e-Ahl-e-Sunnat, the Honourable, Shaykh, Abū Bilāl Muḥammad Ilyās ‘Aṭṭār Qādirī Razavī Ziyāe دَاوُدْ بَرَكَاتُہُ الْعَالِیَہ revivd the work of Calling to righteousness. He inspired each and every individual through his personal efforts and gave them an ambition that, as a Muslim, “I must strive to reform myself and the people of the entire world!”

In 1401 A.H., he founded this momentous organization, called Dawat-e-Islami, for the propagation of Qurānic knowledge and Sunnah. By the Grace of Allāh ﷺ, by Shaykh's endless efforts, in a short span, the work of Dawat-e-Islami has reached over 70 countries [at the time of writing] across the globe. Hundreds of thousands of "Devotees of the Rasūl" have devoted themselves to calling to righteousness, [as if they have brought a cool breeze with them to comfort the hearts of the ailing Ummah].

In various countries, many non-Muslims are continuing to embrace the beautiful religion of Islām at the hands of the Muballighs [Preachers] of Dawat-e-Islami. By the diligent efforts of Amīr-e-Ahl-e-Sunnat's دَامَتْ بَرَكَاتُهَا الْعَالِيَةِ, a righteous Madanī revolution has entered into the lives of hundreds of thousands of Muslims, especially the young Muslims, who have become steadfast in performing the Farḍ and Wājib<sup>34</sup> matters in Islam. Furthermore, they crown their heads with green turbans [ʾImāmāh] and adorn their faces with beards, in accordance to the Sunnah of Sayyid-ul-Mursalin, the Prophet of mankind, the peace of our heart and mind, the most generous and kind, our beloved Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. These noble accomplishments of Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهَا الْعَالِيَةِ are evident by the number of areas Dawat-e-Islami is working in. Many of these were direly needed for safeguarding the religion and faiths of the Ummah of the Exalted Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. For example:

## Madrasa-tul-Madīnah for Adults

Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهَا الْعَالِيَةِ started Madrasa-tul-Madīnah for Adults [A Madrasa for teaching the Holy Quran to adults]. These classes are typically held after ʾIshā. Thousands of such classes are conducted in various Masjids, free of charge, in which Islamic brothers learn Qurānic recitation along with other duʾā's with correct

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<sup>34</sup> It is an obligation of Islam without performing which one may held accuse and if some act is Wājib in worship, that worship will be considered defective without performing that act; however that worship will be considered performed. Not performing a Wājib once deliberately is a minor sin and leaving it a few times is a grave sin.

pronunciation. Islamic brothers also learn the correct manner of performing Ṣalāḥ and learn many Sunnah.

## **Madrasa-tul-Madīnah**

By the Grace of Allāh ﷺ, under the name of Madrasa-tul-Madīnah, there are several Madāris (schools) operating within Pakistan and overseas under the administration of Dawat-e-Islami, the worldwide, non-political movement of Qurān and Sunnah. In these Madāris (schools) children learn Hifẓ [memorization of the Qurān] and proper recitations of the Qurān. Special attention is paid to children's character building and moral development. Just in Pakistan, till writing of this book there are nearly 42,000 Madanī boys and Madanī girls who are taught Hifẓ and Qurānic recitation, free of charge.

## **Jāmi'a-tul-Madīnah**

The Shaykh has established numerous institutions by the name of Jāmi'a-tul-Madīnah for the establishing of Islamic scholars.

In these institutions countless Islamic brothers study Dars-e-Nizāmī<sup>35</sup> [course work designed for Scholars to be] free of charge. (On-campus lodging and catering facilities are provided as needed).

There are also separate institutions for Islamic sisters called Jāmi'a-tul-Madīnah Lil-Banāt [An institution for learning Islamic sciences, run by Dawat-e-Islami, for women], where they also study free of charge, the scholarly course work and Sharī'ah course. At the time of writing this, there are nearly one hundred Jāmi'a-tul-Madīnah operating separately for Islamic brothers and Islamic sisters, under Dawat-e-Islami.

Some Jāmi'āt also have in-house medical clinics where students, faculty, and other staff personnel can get free treatment. If required, they are also admitted into the clinic for further care and treatment.

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<sup>35</sup> Course work designed to train in scholarly Islamic theology.

If needed, at times, arrangements are also made for their treatment in big hospitals.

Graduates of the Dars-e-Nizāmī [Scholar course] can also go on to study Takḥaṣṣ-ḥ-fil-Fiqḥ<sup>36</sup> (two year Muftī course) or they could study Takḥaṣṣ-ḥ-fil-Funūn<sup>37</sup> (a twelve month specialization course) where students study the upper level books of philosophy, logic and ‘aqīdah [theology of faith] in the Jāmī’ah.

For years, nearly every year students from the male and female Jāmī’āt of Dawat-e-Islami have earned distinctions in examinations conducted by the national examination board-Tanzīm-ul-Madāris (of Pakistan) and at times have earned the first, second, and third positions, as well.

## Department of Islamic Jurisprudence

Under the Shaykh’s guidance, Dawat-e-Islami has established many Dār-ul-Iftās [Department of Islamic Jurisprudence] where honourable Muftīs [Masters of Jurisprudence] دَاعَتْ خُيُوضِهِمْ give religious rulings and opinions in answer to questions from Muslims all over the world, in person, by letters, over the telephone, and through the internet.

In the span of just six years, they have answered nearly more than fifty thousand questions. Majlis-ul-Iftā [Council of Jurisprudence] is established to manage these Dār-ul-Iftās.

Dawat-e-Islami also has a “Majlis-e-Rābṭah-bil-‘Ulamāḥ-wal-Mashāikh” [Council of Relations with Scholars and Spiritual Leaders] to stay in touch with other scholars of Aḥl-e-Sunnat دَاعَتْ خُيُوضِهِمْ.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

<sup>36</sup> Course work designed to become Master in Islamic Jurisprudence [Mufti].

<sup>37</sup> Course work designed to become Master in various arts.

## Department of Masjid Services

Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ established Majlis of Khuddām-ul Masājid [Department of Masjid Services] to oversee the construction and maintenance of numerous Masājid. Several Centres of Dawat-e-Islami, called Faizān-e-Madīnaḥ are being constructed in various cities [around the globe]. This department also makes arrangements to pay honorarium for the services of Imām, Mūazzin [callers of the Azān<sup>38</sup>] and the caretakers in several Masājid.

## Department of Educational Institutions

With the guidance of the Shaykh دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, Majlis Barāeey Shu'ba-e-Ta'lim [Department of Educational Institutions] is working to enlighten the students and teachers in schools, colleges, and universities about the Sunnaḥs of the Prophet of Raḥmaḥ, the Intercessor of Ummaḥ, the Distributor of Na'maḥ, the Owner of Jannaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Many students attend the Sunnaḥ-Inspiring Ijtimā'āt [congregations] and even travel with the Madanī Qāfilaḥs.

By the Grace of Allāḥ عَزَّوَجَلَّ, students who were passionate about acquiring worldly knowledge and were away from practicing religion are now devotedly offering Ṣalaḥ and are engaged in following the Sunnaḥ. To enlighten them with the necessary religious knowledge there is a unique and the one of its kind course designed specially for students called “Faizān-e-Qurān-o-Sunnaḥ Course” [A Qurān and Sunnaḥ Course]. This course is separately organized for Islamic sisters, as well.

## Department of Letters and Amulets of ‘Aṭṭār<sup>39</sup>

Like our pious predecessors, Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ is compassionate and ever wishing for the betterment of the Muslim

<sup>38</sup> Call for Prayers.

<sup>39</sup> Pen name (pseudonym) used by Amīr-e-Aḥl-e-Sunnat, Maulānā Muḥammad Ilyās Qādirī دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ.

nation [Ummaḥ]. In the early days of Dawat-e-Islami, the Shaykh would even go to homes and hospitals to blow on people with protective and healing words [known as Ruqyā in Arabic] and give ta'wīz [amulets] to them.

In about 1972, there was a widespread outbreak of an eye illness in (Bāb-ul-Madīnaḥ) Karachi. There was hardly anyone who was not affected. The Shaykh دامت برکاتہم العالیہ would blow on people, for free, and by the Grace of Allāḥ عَزَّوَجَلَّ, people were cured. A daily newspaper released a news headline that the eye illness which the doctors were unable to treat is being treated by a person namely Muḥammad Ilyās Qādirī دامت برکاتہم العالیہ. As the word spread, people started pouring in from far away. They would line up and the Shaykh دامت برکاتہم العالیہ would blow on them.

Later, with the same zeal for helping the Ummaḥ [in times of need], he formed the “Majlis-e Maktūbāt-o-Ta'wīzāt-e-“Aṭṭāriyyaḥ” [Department of Letters and Amulets of 'Aṭṭār]. This Majlis (committee) provides spiritual remedies through Ta'wīz [amulets]. Furthermore, they also perform Istikhārah for Muslims<sup>40</sup>. Thousands of people benefit daily from all these free services.

By the Grace of Allāḥ عَزَّوَجَلَّ, tens of millions of Ta'wīz are given on behalf of Amīr-e-Aḥl-e-Sunnat دامت برکاتہم العالیہ. Furthermore, hundreds of thousands of letters are also sent on his behalf, comforting Muslims during their illnesses or times of tribulations and offering condolences upon deaths in their family.

At the time of this writing (22 Ṣafar-ul-Muẓaffar 1428 A.H), an estimated two hundred and twenty five thousand amulets and litanies are given each month, which aggregates to more than 2.6 million annually. These do not include the twenty to twenty five thousand letters and emails which are also sent annually. In addition to this, more or less 20 to 25 thousand letters are also being sent which include answers via emails.

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<sup>40</sup> Istikhārah is a guidance prayer to get indication from Allāḥ عَزَّوَجَلَّ whether a certain matter is favourable or not.



By the Grace of Allāh ﷺ, more than twenty-five hundred Istikhārah are done online and via phone each month.

There are many Madanī pearls of marvellous recoveries by the aid of these [Ta'wīz] and Awrād. Some of these stories are collected and published by Maktaba-tul-Madīnah under the titles: 'Khaufnāk Balā' [Horrifying Calamity], 'Pur Asrār Kuttā' [Ghastly Dog], and 'Seyngphoon wālī Dulhān' [Bride with horns].

## Madanī In'āmāt

The Shaykh دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has bestowed a booklet, in the form of a questionnaire, to aid Islamic brothers and Islamic sisters in self analysis and daily accountability, entitled "Madanī In'āmāt." This questionnaire aids Islamic brothers, Islamic sisters and students in becoming steadfast in performing the Farḍ, the Wājib, the Sunnah and the Mustahab<sup>41</sup> matters in Islam. It also helps in safeguarding from sins and in building morality and improving personal character. Countless Islamic brothers, sisters and students spend their days watchful of the questions of the Madanī In'āmāt and perform Fikr-e-Madīnah every night before going to bed. This questionnaire is a pocket-size booklet (having true and false questions and below each question there are thirty blank boxes, one for each day), which one has to fill to answer these questions.

There are 72 Madanī In'āmāt for Islamic Brothers, 63 for Islamic sisters, 92 for Islamic brothers who are students in schools, colleges, and Jāmi'āt and 83 for the student Islamic sisters. And finally, there are 40 Madanī In'āmāt questions for the Madanī Children who are students at Madrasa-tul-Madīnah.

## Madanī Qāfilaḥs & Weekly Ijtimā'āt

The Muballighs [preachers] have been able to spread the righteous Madanī Activities to many countries across the globe, where there

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<sup>41</sup> An act which Sharī'ah likes to be performed but forgoing it is also not disliked.

have weekly Ijtimā'āt [congregations] and regularly scheduled Madanī Qāfilaḥ, by the blessings of the training and guidance that the Shaykh **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** has provided.

For the learning of the Sunnah, the “Devotees of the Prophet” are engaged in teaching and learning the religion and Sunnah. They are travelling in the Madanī Qāfilaḥs from country to country, city to city, and town to town, with a passion to enjoin what is good and forbid what is evil.

Majlis Berūn-e-Mulk [Department for Foreign Affairs] has been established to oversee the matters with respect to the righteous Madanī Activities in different countries around the globe.

## **The Owner of an Alcohol Shop became a Muslim**

A Madanī Qāfilaḥ travelled to Nampula, Mozambique for thirty days in order to propagate Islam and to gain the blessings that come from travelling in the path of Allāh **عَزَّوَجَلَّ**. They strived to inspire Madḥan Lāl, an owner of a shop selling alcohol. By the Grace of Allāh **عَزَّوَجَلَّ**, their efforts bore fruit and he became a Muslim and he was given a Muslim name of ‘Abdul Karīm. By the blessings of embracing Islam, brother ‘Abdul Karīm converted his alcohol shop into a Masjid where now five times prayers are held regularly.

In the same Madanī Qāfilaḥ, by the inspirational efforts the former Treasury Secretary, his Secretary, and assistant all became Muslims, as well. After entering into the fold of Islam, his name was changed from Marshall to Muḥammad Owaīs. In the same month; the advisor to the current Treasury Secretary also became Muslim by the inspirational efforts of a Muballigh.

Madanī Training Centres are established in many places where Islamic brothers from around the globe come and stay to learn Sunnahs from the Devotees of the Rasūl and pay visit to nearby places and spread the pearls of Invitation towards Righteousness.

Several courses are also designed for new Muballighīn [preachers]: 41-Day Madanī Qāfilaḥ Course; 63 Day Madanī Training Course; 30 Day Course for preaching to the Deaf and Dumb; Imāmat Course [training to be able to lead the Ṣalāḥ]; and the Teachers' [Mudarris] Course.

## Weekly Ijtimā'āt for Islamic Sisters

Along with Islamic brothers, Islamic sisters are not far behind in receiving spiritual guidance [faīḍ] from the Shaykh. They are also immensely involved in the propagation of righteous Madanī Activities. By the Grace of Allāḥ عَزَّوَجَلَّ, numerous weekly Ijtimā'āt for the Islamic sisters are held with proper arrangements for seclusion of women from the sight of men. Countless sisters have become practicing Muslims who are now steadfast in offering Ṣalāḥ and in wearing the Burqa' [black robe used to cover oneself].

In various countries around the world, there are many homes where Madāris [Qurānic classes] are held. They are called Madrasat-ul-Madīnaḥ for Islamic sisters. According to an estimate, there are 2,000 Madāris in Bāb-ul-Madīnaḥ Karachi alone, where Islamic sisters learn the Qurān, Ṣalāḥ, and Sunnaḥs. These are free of charges.

## Congregational I'tikāf

By the Grace of Allāḥ عَزَّوَجَلَّ, there are several congregational I'tikāfs organized by Dawat-e-Islami throughout the world, where people abide in the Masjids in the last decade of the holy month of Ramaḍān. During these days and nights, Islamic brothers acquire religious knowledge and learn the Sunnaḥ. Many of those in I'tikāf, travel with the "Devotees of the Rasūl" with Madanī Qāfilaḥ after the moon is sighted at the end of the month of Ramaḍān. By the blessings of the congregational I'tikāf, thousands of people who were away from prayers, now offer Ṣalāḥ regularly and those who were negligent of the Sunnaḥ are now passionately following them.

## International & State-Level Ijtimā'āt [Congregations]

There are also international and state-level Ijtimā'āt in addition to thousands of weekly Sunnah-inspiring local Ijtimā'āt that are held in the various countries of the world. These congregations are attended by hundreds of thousands of “Devotees of the Rasūl” After the Ijtimā'āt, fortunate Islamic brothers travel with the Madanī Qāfilaḥs to learn the Sunnah.

There is an annual International Sunnah-Inspiring Ijtimā' in ‘Madīnatul-Auliya’ [as known among the Islamic brothers], in the city of Multan in Pakistan. This congregation is held at the vast grounds of Ṣaḥrā-e-Madīnaḥ and is attended by many Madanī Qāfilaḥs from all over the world.

By the Grace of Allāh ﷺ, without doubt, this is the largest Ijtimā' [congregation] of Muslims after the Ḥaj.

## Madanī Muzākaraḥs [Q&A Sessions]

“Madanī Muzākaraḥ” sessions are also organized where Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ answers questions on variety of topics: beliefs and practices; sacred Islamic laws [Sharī'aḥ] and spirituality [Ṭarīqah]; the Holy Prophet's ﷺ life and Islamic history; spiritual cures etc. So far, nearly 208 volumes of recordings have already been released. All of them are available online at [www.dawateislami.net](http://www.dawateislami.net), where you can also download them.

## Ḥaj Training for the Pilgrim's

Muballighs [preachers] of Dawat-e-Islami also provide Ḥaj [Pilgrimage] training for the pilgrims at Ḥaj training seminars and workshops in the auspicious season of Ḥaj. Free books are also distributed to the travellers of Madīnaḥ to guide them in their pilgrimage journey of Ḥaj and their visit to the enlightened city of Madīnaḥ.

## Maktaba-tul-Madīnāh

The huge publishing house under the name of Maktaba-tul-Madīnāh was established by the Shaykh-e-Ṭarīqat Amir-e-Ahl-e-Sunnat Maulānā Muhammad Ilyās ‘Aṭṭār Qādirī Razavī دامت برکاتہم العالیہ, which has revived the passion to learn the religion Sunnah amongst the masses by the publication of hundreds of thousands of books written by the Mujaddid Scholar of the Fourteenth Century, Beacon of Islamic Sacred Law [Fiqh], ‘Alā-Ḥaḍrat Imām Aḥmad Razā Khān Qādirī علیہ رحمۃ الرحمن and by various other noble Muslim scholars of Aḥl-e-Sunnat.

Sunnah-Inspiring Sermons and Madanī Muzākaraḥ [Q&A Sessions] are also being distributed throughout the world by branches of Maktaba-tul-Madīnāh. The message of Islam is being made public through Dawat-e-Islami’s website [www.dawateislami.net](http://www.dawateislami.net).

## Al-Madīna-tul-‘Ilmiyyah

For the sake of Da’wah [calling to righteousness], to revive the Sunnah, and to promote the knowledge of Sacred Islamic Law throughout the world, the Shaykh دامت برکاتہم العالیہ has established a department called “Majlis Al-Madīna-tul-‘Ilmiyyah” which consists of scholars and Muftis [Masters of Islamic Jurisprudence] of Dawat-e-Islami. Comprised of six branches, this department is solely dedicated to academic research and composition.

The first priority of the Majlis Al-Madīna-tul-‘Ilmiyyah is to work on the valuable writings of Imām Aḥmad Razā Khān علیہ رحمۃ الرحمن by adding commentaries and explanatory notes to make it more accessible to an average layman. So far from the Arabic booklets of Imām Aḥmad Razā Khān علیہ رحمۃ الرحمن ten books have been published with explanatory notes and bibliographic references. Furthermore, to date nearly more than seventy books have been published by Majlis Al-Madīna-tul-‘Ilmiyyah on various topics.

## Department of Authentication of Books & Booklets

To stop the adverse effects caused by the publication of unreliable books, misguiding the masses and opening doors for sins, Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ established this “Majlis-e-Taftish-e-Kutub-o-Rasāil,” the Department of Authentication of Books and Booklets. After thoroughly verifying the written materials for authenticity and accuracy of content as it pertains to covenants of Islamic believes, manners and sacred laws, the department issues a verification certificate.

## Majlis for Special Islamic Brothers

The Shaykh دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has also established a department called “Majlis for Special Islamic brothers” as well [for individuals with special needs]. This department focuses on spreading righteousness amongst the deaf, dumb and blind Islamic brothers. By its endeavours, the Islamic brothers who cannot talk or hear are now inclining towards virtuous deeds, in large numbers. Madanī Qāfilaḥ are also organized that travel comprising of these special Islamic brothers.

## Majlis-e-Faizān-e-Qurān for Jails

For the education and rectification of inmates in prisons, the Shaykh دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has established “Majlis-e-Faizān-e-Qurān” [Department of Supremacy of Qurān, for Da’waḥ in Jails]. By this department’s righteous Madanī Efforts in jails and penitentiaries, many thieves and criminals have repented from their past sins and are now spending their lives in travelling with Madanī Qāfilaḥs and leading their lives in accordance to the Sunnah, after their release.

Non-Muslim prisoners have also come into the fold of Islam by the inspirational efforts of the Muballighs, who work under the guidance of this department.

## Dawat-e-Islami's Structure

Likewise Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ has established more than 40 different departments to serve the cause of promoting Sunnah, and these departments are placed under the supervision of the "Markazī Majlis-e-Shūrā" [Central Advisory Body]. He himself monitors the Council's progress and provides Madanī Pearls of advice for improvement as and when needed.

May Allāh Almighty عَزَّوَجَلَّ give us the motivational assistance [Taufiq] to serve the cause of promoting the Sunnah, and following the footsteps of Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ.

*Allāh عَزَّوَجَلَّ karam aysā karay tujh pay jahan may*

*Aey Dawat-e-Islami tayrī dhūm machī ho*

*May Allāh عَزَّوَجَلَّ bestow such Blessing whereby*

*Dawat-e-Islami's admiration multiplies*

May Allāh عَزَّوَجَلَّ have mercy on Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ and may He عَزَّوَجَلَّ forgive us for his sake.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

أَسْتَغْفِرُ اللَّهَ

تُوبُوا إِلَى اللَّهِ

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

أَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط  
أَمَّا بَعْدُ فَأَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللّٰهِ الرَّحْمَنِ الرَّحِيمِ ط

## CHAPTER 3

### Preservation of Faith

By the Grace of Allāh عَزَّوَجَلَّ, we are Muslims and our most valuable asset is our Imān [faith]. Imām of Aḥl-e-Sunnat, Fountain of Blessing, Mujaddid of the Muslim Ummaḥ [nation], the Honourable, ‘Alā-Ḥaḍrat, Ash-Shah, Shaykh, Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن said: “Whoever does not fear losing Imān [faith] during lifetime, is in a grave danger of losing Imān at the time of death.” (*Buray Khatmay Kay Asbab, p. 14*)

Dear Islamic Brothers, we should adopt righteous deeds in our daily lives, as these deeds aid in safeguarding our Imān. Another way of preserving our Imān [faith] is to become a Murīd [disciple] of a Kāmil Murshid [righteous spiritual guide].

### Proof of Initiation into a Spiritual Order

Allāh عَزَّوَجَلَّ Says in the Qurān:

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ

“The Day when we shall call every group with their leader...”

(Sūrah: Banī-Israel, Juz. 15, Āyah: 71) (Kanzul Īmān (Treasure of Faith) [Translation of Quran])



The Eminent Exegetist [Mufasssir], Muftī Aḥmad Yār Khān Na‘īmī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ wrote in “Nūr-ul-‘Irfān”, explaining this Qur’ānic verse: “This verse clarifies that one should adopt a righteous person as their Imām [leader]. To ensure our judgment with the righteous we should follow one of the established schools of Islamic Law [Taqlīd in Sharī‘ah] and; in Spirituality [Ṭarīqah] by making Ba‘at [initiation into a Sufi Order]. If one does not have a righteous Imām then he will be led by Satan. This Qur’ānic verse [ayah] testifies the validity of Taqlīd [following a particular school of Islamic Law], of making Ba‘at [initiation into a Spiritual Sufi Order] and becoming Murīd [disciple].” (Nūr-ul-‘Irfān)

In this time of evil [fitnah], the necessity of making an initiation into a Spiritual Sufi Order [Ba‘at] is even greater but distinguishing between a perfect and imperfect Shaykh is a challenging task. Allāh’s عَزَّوَجَلَّ Mercy that He عَزَّوَجَلَّ appoints His Saints رَحْمَةُ اللهِ تَعَالٰی in every era for the rectification of the Ummah [nation] of His Beloved Prophet صَلَّى اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم. These Saints رَحْمَةُ اللهِ تَعَالٰی by their wisdom and sagesness strive to revive the passion to rectify oneself and the people of the world.

The worldwide and non-political, righteous Madanī Environment of Dawat-e-Islami is one such example whose leader, the founder of Dawat-e-Islami, Ḥaḍrat ‘Allāmah Maulānā Shaykh Abu Bilāl Muḥammad Ilyās ‘Aṭṭār Qādirī Razavī دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has brought about a righteous Madanī Reformation in the lives of hundreds of thousands of Muslims, especially the youths, by his continuous endeavours and sacrifices.

Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ is the Khalīfah [Spiritual Successor] of Grand Muftī of Pakistan, Mufti Waqār-ud Dīn رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. (The Commentator of Ṣaḥīḥ Bukhārī, Grand Master of Jurisprudence of India ‘Allāmah Shaykh Mufti Sharīful-Ḥaq Amjadī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ has also bestowed him with his Khilāfah [Successor-ship] of the four major Spiritual Sufi Orders [Silāsīl]: Qādirīyyah, Chishtīyyah, Naqshbandīyyah, and Suhārwardīyyah. He رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ also granted

him permission of transmission of the books of Ḥadiṣ, and dissemination of Islamic knowledge [Ijāzaḥ] etc. Further, the Khalīfah [Spiritual Successor] of Sayyidī Quṭb of Madīnah, Honourable, Shaykh Faḍlur Raḥmān Ashrafī, granted him Khilāfaḥ and authorized him with his Ijāzaḥ. Furthermore, he **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ** has received Khilāfaḥ from several other great Shaykhs and scholars of the Islamic world, as well).

Amīr-e-Aḥl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ** takes Ba'at [initiations] into the esteemed Qādiriyyah, Razaviyyah Sufi order. Glory be to Allāh **عَزَّوَجَلَّ**! The greatness of the Qādirī Sufi Order [Silsilah] is beyond words. The head of the Qādirī Sufi order, Sayyidunā Ghouṣ-ul A'zam [Shaykh 'Abd al-Qādir al-Jīlānī **رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ**] has assured all his disciples [Murīds], (with the Blessings of Allāh **عَزَّوَجَلَّ** upon him), till the end of times, that they will repent before their death. (*Bahjat-ul-Asrār*, p. 191)

## Righteous Madanī Advice

Whoever is not yet a Murīd [disciple] of any Sufi Shaykh, we advice them to make the best of this opportunity and make an initiation [Ba'at], without any further delay, with the great sage and Shaykh of our times, the Great Shaykh of the Qādiriyyah, Razaviyyah Sufi order, Amīr-e-Aḥl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ** Allāh **عَزَّوَجَلَّ** Willing **إِنْ شَاءَ اللهُ عَزَّوَجَلَّ** your initiation [Ba'at] will be beneficial for you in both the worlds, and certainly there is no harm in it.

## Satanic Hurdles

Keep in mind! This act of initiation into a Sufi order of the Ghouṣ [Shaykh 'Abd al-Qādir al-Jīlānī **رَضِيَ اللهُ تَعَالَى عَنْهُ**], at the hands of Amīr-e-Aḥl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ** bears several advantages like safeguarding Imān [faith]; repentance before death; acquittal from the hellfire and entering Paradise are expected. Satan will try his utmost to stop you from this initiation [and from these advantages]. You might get a thought in your heart to ask your parents or consult

your friends or you might think, “Let me become punctual of my Ṣalāḥ [prayers] before I make the initiation [Baī’at], what’s the rush?” Let me become pious enough to become a Murīd [disciple], and then I will take the initiation [Baī’at]. My Dear Islamic Brother, death might overtake you before you adopt a righteous life. You should not delay any further in taking the initiation [Baī’at].

## Shajarah ‘Aṭṭāriyyah

By the Grace of Allāḥ عَزَّوَجَلَّ, Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهَا الْعَالِيَةِ has compiled a beautiful booklet of litanies [Awrād] called “Shajarah.” This has litanies for safeguarding one from sins, for when matters seem out of reach, for blessing in sustenance, for protection from black magic and evil spells, and several benefits. This booklet can only be read by those who are Murīd or Ṭālib<sup>42</sup> into the Sufi order by Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهَا الْعَالِيَةِ, others do not have permission to read it. Therefore [keeping in mind all these benefits] initiate each and every member of your household, even a one day old baby, into the prestigious Sufi order of Ghouš-ul-A’zam [Shaykh ‘Abd al-Qādir al-Jilānī رَحِمَهُ اللهُ تَعَالَى عَنْهُ] and make them “Qādirī Razavī ‘Aṭṭārī.” With the intention of benefiting the Muslim Ummah [nation] as you take the initiation, inspire your friends, family members and fellow Muslims and get them initiated as well.

## How to become a Murīd

Several Islamic brothers and sisters often say that they wish to become a Murīd or Ṭālib of Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهَا الْعَالِيَةِ but don’t know how. Here is the procedure:

Write the name of person or persons who want to become a Murīd or Ṭālib, their father’s name, and their age serial-wise on a piece of paper and mail it to ‘*Alamī Madanī Markaz, Faizān-e-Madīnah, Maktab*

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<sup>42</sup> Those who are already Murīd [disciple] of someone and still want to seek the blessings of Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهَا الْعَالِيَةِ Sufi order could be initiated as a Ṭālib [Seeker].

(Office) Number 3, Muḥallaḥ Saudāgrān, Old Sabzī Mandī, Karachi, Pakistan. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, they will be initiated and accepted into the Qādirīyyaḥ, Razawīyyaḥ, and ‘Aṭṭārīyyaḥ Sufi order. Now, understand the way to write the name for example if it is a girl, Maīmūnaḥ daughter of Ali Akbar age approximately three months, or if it is a boy then Muḥammad Āmīn son of Muḥammad Akram age approximately seven years. Do not forget to write your complete address in capital letters. You can also email us this information at [attar@dawateislami.net](mailto:attar@dawateislami.net).

Write your address legibly with a ballpoint pen. If all the names have the same address, you do not have to write the address for each one. Also, include the name of a person that will receive the mail. If you wish to get separate letters for each individual, include return postage paid envelopes, also.

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّد	صَلُّوا عَلَى الْحَبِيب
أَسْتَغْفِرُ اللَّه	تُوبُوا إِلَى اللَّهِ
صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّد	صَلُّوا عَلَى الْحَبِيب

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لَقَدْ رَفَعْنَا فِي ذِكْرِ هَٰذَا الْقُرْآنِ لَكُمْ لِقَاءَ الْكَافِرِينَ الْكَافِرِينَ الْكَافِرِينَ الْكَافِرِينَ الْكَافِرِينَ الْكَافِرِينَ الْكَافِرِينَ الْكَافِرِينَ الْكَافِرِينَ الْكَافِرِينَ الْكَافِرِينَ

## The Blossoming of Sunnah

By the Grace of Allāh ﷺ Sunnahs of the Holy Prophet ﷺ are extensively learnt and taught in the congenial Madanī Environment of Dawat-e-Islami, a global non-political movement for the propagation of Qur'an and Sunnah.

It is a Madanī request to spend the whole night in the weekly Sunnah Inspiring Ijtimā' commencing after Ṣalāt-ul-Maghrib every Thursday in your city. (In Bāb-ul-Madīnah [Karachi], the Ijtimā' is held at Faizān-e-Madīnah, Maḥallah Saudagrān, Old Sabzi Mandī). Habitualize yourself to a punctual travel in the Madanī Qāfilah with the devotees of the Holy Prophet in order to learn the Sunnah and fill out the Madanī In'āmāt booklet daily practicing Fikr-e-Madīnah (Madanī Contemplation) and submit it to the Zimmadār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, **إِنَّ قَاءَ اللَّهِ عَزَّوَجَلَّ** you will develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins.

Every Islamic brother should develop the Madanī Mindset that **"I must strive to reform myself and people of the entire world"** **إِنَّ قَاءَ اللَّهِ عَزَّوَجَلَّ**.

In order to reform ourselves, we must act upon the Madanī In'āmāt and to reform people of the entire world we must travel in the Madanī Qāfilah **إِنَّ قَاءَ اللَّهِ عَزَّوَجَلَّ**.



### Maktaba-tul-Madina

Alami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagran, Old Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan.

☎ +92-21-34921389 to 93, 4126999 Fax: +92-21-34125858

✉ maktabaglobal@dawateislami.net

Web: www.dawateislami.net